

# RACE IN ANCIENT EGYPT & THE OLD TESTAMENT

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*Cover Picture:* Bas-relief of Tuthmosis III (1504-1450), son of Tuthmoses II and Queen Hatshepsut, who held back the Libyans, conquered Syrian and Palestine, destroyed Kadesh, and carried the frontiers of Egypt to the Euphrates. Here he is seen symbolically holding the diverse nations which he conquered by the hair, preparatory to crushing their skulls with his mace. Like the later Incas, Tuthmosis frequently took the sons of defeated kings and trained them to be his faithful lieutenants before sending them back to rule over their people as his suzerains. It was in his reign that the title Pharaoh was first used (from *per-'o*, "Great House"). He also extended the southern border of Egyptian rule up the Nile to the Fourth Cataract, to include Nubia.

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# **Race in Ancient Egypt and the Old Testament**

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*Based on an Original Text by*

**A. A. Sayce**

*Updated and Revised by*

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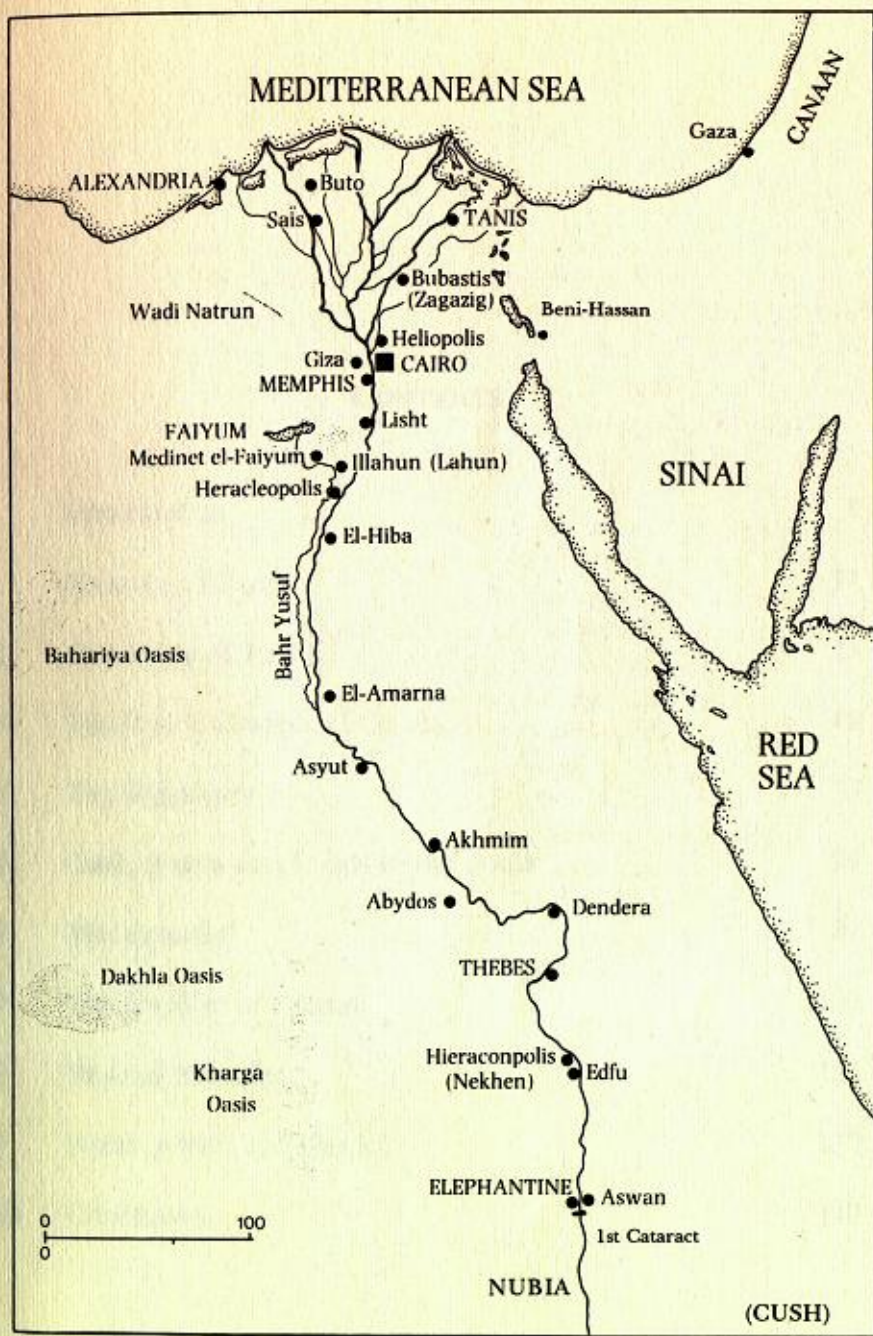
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## INTRODUCTION

We are all familiar with the fact that mankind is divided into races. The names of certain major "geographical" races are well known: Caucasoids, Negroids, Mongoloids, Australoids, and so on. No member of one of the major geographical races can look at the member of another geographical race without agreeing that racial distinction is one of the first and most prominent facts which impresses itself upon the mind. It is the purpose of this study to investigate the role of race in Ancient Egypt and the Middle East at the time of the Old Testament. Without this knowledge, the history of that period has much less meaning. It is also necessary to disabuse poorly-educated minds of the widely propagandized argument that because the Nile river lies in Africa, the Ancient Egyptians were "Africans," and that this meant they were Negroes. Ancient Egyptian wall paintings showing Negro slaves being transported down the Nile by their Egyptian guards immediately reveal the vast reversal of the truth on which such allegations rest. Roman and Greek travellers noted the black hair and slightly darker skin of the Egyptian populace, but distinguished them sharply from Nubians and Negroes.

The history of the Jews of the Old Testament was closely intermingled with that of Ancient Egypt, and questions have also been raised about the "Jewishness" of Jesus; of Moses (whom many authors, including Sigmund Freud, believed to be an Egyptian, possibly the illegitimate son of the Egyptian princess who "found him among the rushes of the Nile delta"); of David, who was blue-eyed and who married Bathsheba, the wife of Uriah the Hittite, after first seducing her, then murdering her husband; and of the descendants of Solomon, who reportedly had one of the largest and most multi-ethnic harems in history. Since Egyptian records supply bountiful evidence of the racial types of the Middle East at that time, the investigation of such questions is an entertaining exercise.

While we would condemn as cynical the suggestion made by certain Jewish writers, who looked upon Jesus as a heretic and "false-Messiah" and who, denying the Christian thesis of the "virgin birth" -

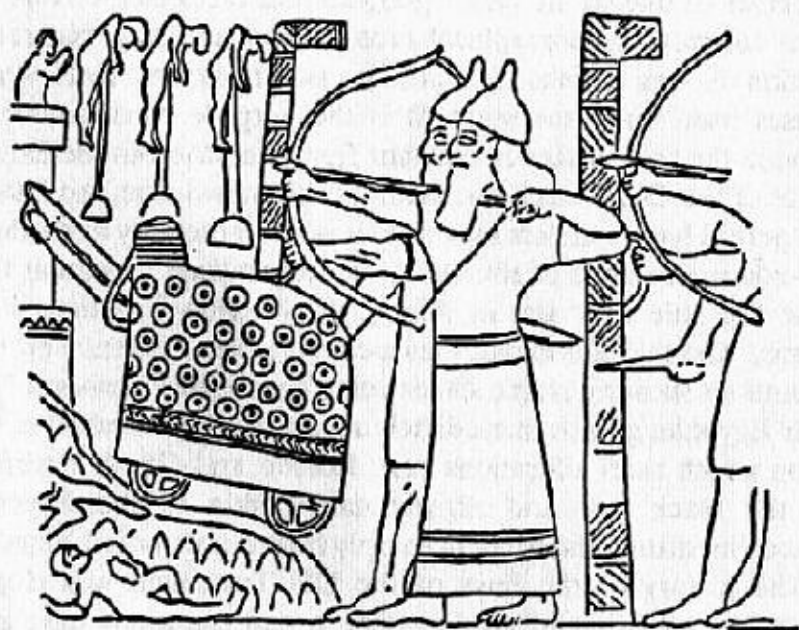


Figure 1: Semitic soldiers of the Assyrian king Tiglath-Pileser besieging a fortified Canaanite town (circa 734 B.C.). Note the battering ram, cutting into the walls, and the impaled prisoners in the background.



of the baby Jesus, have snidely commented that he was more likely – the bastard child of some Roman centurion – it is nevertheless – perfectly true that Canaan was in ancient times a crossroads of – nations and races. Not all the people of Judea, Samaria and adjacent territories were by any means Semitic by descent. The history of Ancient Egypt and the Middle East is a history of constant warfare between diverse peoples and races, each seeking to seize and hold on to fertile land for the support of their own kind.

Even the Egyptians, whose chief problem was only to preserve their hold on the rich and fertile Nile valley, at times became "imperialists" invading other territories for pure gain. Israelites, Hittites, Philistines, and Assyrians also did just this. The Old Testament contains one of the most brutal records of genocidal conflict known to history, as opposing Middle Eastern races struggled to overthrow and enslave each other. Its author-heroes, the Israelites, in full compliance with the evolutionary code recounted by Darwin, survived only because they were constantly urged to adhere to a tight – code of national loyalty and even race-consciousness – being – constantly abjured not to take foreign wives. Their solidarity was – reinforced by an exclusive, Israelites-only, ethnic religion, which united them against alien gods and against those nations whose lands they wished to appropriate or whose actions menaced them. Their prophets consistently justified their acts, however rapacious and cruel: telling them that their own all-powerful, "jealous" tribal god had promised them the rich lands belonging to the Amorites and Jebusites. They were told that their god had ordained that they should smite the occupiers of "the promised land," and that they had been chosen to seize the properties of other nations, and enslave those of the population that they did not put to the sword (making them into "hewers of wood and carriers of water"). Not that they did not have to contend with other nations which were any better; and some of these, such as the Philistines, were technologically more advanced than the Israelites. But their religion helped the Israelites to maintain their sense of unity and national loyalty in defeat as in victory. Their prophets constantly taught the Israelites the core ideals of race consciousness and race loyalty: the Israelites survived as a – nation because they preserved a superior level of cohesion, believing – that they were indeed a people chosen by god to rule over all other – races.



In truth, the history of the Canaan of the Old Testament, and the entire Semitic world of that period, cannot be understood except in terms of genocidal greed and hatred - the very basis of Darwin's evolutionary struggle "red in tooth and claw." Ancient Egyptian and Assyrian records clearly portray Canaan as a rich land full of warring peoples, picturing the victors sacking walled cities, cutting off the hands of captives, impaling the bodies of the vanquished on spikes, and sometimes massacring whole populations, men, women and children. Genocide was a common practice. Interspersed with ennobling injunctions advocating filial respect to parents and loyalty to the tribe ("honor thy neighbor," the neighbor being no more than a fellow tribesman), the Old Testament recounts a harrowing story of greed, treachery, bloodshed, deception, hatred and cruelty. Indeed, it presents all this as the will of Jahweh, the god who controlled history, in much the same way as the will of Allah was later represented in that other Semitic religious record, the Koran.

By contrast with Canaan, the power and wealth of Ancient Egypt, semi-protected as it was by desert barriers, was so great that its residents mostly enjoyed a peaceful life under a mild and reasonably tolerant priestly bureaucracy. It is due to the long and relatively peaceful continuity of Egyptian civilization, until it fell under the domination of Islam, that we owe much of what we know about Ancient Egypt and the lands of the Old Testament today.

Returning to a personal note, I wish here to fully acknowledge the fact that this present book embraces much of the work of the renowned scholar, Dr. A.A. Sayce. Some may believe that his work has dated. Certainly, I concede that much of his work has since been superseded, but those parts have been excluded. To the extent that his research was based on an historical document, the Old Testament, and on the equally historical records preserved in Egyptian and Assyrian documents and mural portraiture, this material cannot date. The historical and literary records and the portraits remain as unchanged today as when Dr. Sayce wrote his original book, *The Races of the Old Testament*, from parts of which this present work has borrowed judiciously. Only where new discoveries and subsequent research have made revision necessary, and where anthropological and ethnological interpretations are concerned, have I sought to edit his observations in accord with the subsequent accretions to knowledge provided by ongoing discoveries and improvements in research

techniques. That Sayce had to rely largely on traditional anthropometric measurements does not invalidate the conclusions reached in this book. There was nothing inaccurate about his anthropometric data; indeed, anthropometric data are still utilized by forensic anthropologists to identify the racial identity of cadavers where all other evidence has decayed or been destroyed. Science has advanced our ability to trace racial evolution and racial affiliation through techniques developed by medical science, by blood group analysis, by dermatoglyphics, and especially by DNA classification. Our knowledge about heredity and patterns of race goes far deeper than it did in Dr. Sayce's day, yet little that has been revealed by these new methods contradicts the conclusions as to racial classification revealed by traditional anthropomorphic measurements, and skin and eye coloring, and hair texture. And when we are dealing with the distant past, the plain fact is that our main evidence is still generally restricted to skeletal material, supplemented, in historical times, notably in Ancient Egypt, by pictorial and documentary representations. Traditional anthropometric and physical descriptions are therefore still of necessity our prime resource in any efforts we may make to classify the peoples of Ancient Egypt and its neighboring lands, which include the wealth of references to diverse peoples and nations contained in the books of the Old Testament.

*R. Peterson*



## CHAPTER I

## RACE AND HISTORY

History is largely the record of the interaction of nations and political states. Since a race is not necessarily the same as a nation, and increasingly seldom the same as a political state, what relationship is there between race and history? While a race often comprises several different nations, political states, especially when they become empires, often embrace the people of several nations and even of diverse racial origin. So what is the connection?

- A nation is a body of men, sharing a similar racial or genetic
- heritage, bound together by the possession of a shared sense of
- common origins, a common language and, usually, a common govern-
- ment and a common history. A political state, today often erroneously called "nation," can be a mixture of various nations and races, often bound together, like the Assyrian, Hittite or Egyptian empires, or for that matter like the recent British and French empires, only by the domination of a single ruling group. Where a common language and a common political union persists for centuries, it is true that different peoples can intermarry, forget their separate origins, and become something of a nation. In short, a nation is a distinctive people who believe that they share a common origin, a common history and a common destiny. It is a population which has grown into a community, sharing essentially similar ideals, habits, and language. But a common language does not always imply a common racial identity or even a common statehood. While diverse racial strains can sometimes merge to form a new, incipient national unit, and a shared language can promote genetic admixture, the realities of political statehood are decided by political and military history more than by common descent.

Some confusion as to the meaning of race has arisen because of the convenient tendency to classify all the diverse peoples and races of the world into a limited number of "macro-" or "geographic-



al" races. The Assyrian and Israelite peoples, for example, have both been termed Semites, as also have the Arabs, because they not only speak or spoke a common "Semitic" language, but they originally shared significantly similar genetic characteristics, as was commonly the case with people speaking related languages in prehistoric and early historical times. After all, people usually interbreed only with those who speak the same language, so in earlier times, when people were less mobile, language and race tended to be linked.

Yet Semites are regarded as a part of a yet larger grouping known as the Caucasoid race. In the nineteenth century the various peoples of the world had not moved around to the extent that they have moved, and are moving, today. Consequently, races tended to be distributed geographically, according to evolutionary selection over tens of thousands of years, and it was patently convenient to identify four or more major "geographical" or "macro-" races. The most obvious were identified as Caucasoids, Mongoloids, Negroids, and Australoids, although there were other less numerous but quite distinct races such as the Negritoes (an Asiatic tropical people similar in many ways to the Negroes of tropical Africa) and the Capoids or Khoisan-speaking peoples still surviving in parts of the African savannah. These four or more extreme forms of racial variants had been evolving since distant prehistoric times and were closely associated with distinctive geographical regions. It made good sense for explorers and early anthropologists to divide the human population of the world into the obviously major racial groups.

But literature is also full of allusions to the "Anglo-Saxon race," the "Celtic race," the "Latin race," and the like. In common with most words which are in popular use, the term "race" has historically been employed in a somewhat loose, elastic sense to refer to any group of people who customarily breed only among themselves and consequently share certain characteristics which mark them off from the members of other groups. There is little wrong with this popular usage so long as we remember that the units so identified, although quite possibly meaningful in the context in which the term is used, are not part of any scientific system of classification. But the fact remains that, especially in earlier centuries, the major "macro-" races of the world were divided into an almost infinite number of "mini"- or "local" races, and that these tended to merge into each other to form the major or "macro"-races by a series of genetic gradients.



In the language of science, the terms "race" and "sub-species" are equivalent in their application to man: whatever is signified by the one term is signified also by the other. In the case of the lower animals we can speak only of "species and sub-species"; man has appropriated to himself a special term to denote the genetic divisions into which he is divided, and that term is "race." The science of anthropology is the science which deals with the races of mankind, their origin, evolution and culture.

Although the popular, somewhat loose usage of the term race to refer to any group which tends to breed among its own members seems at first to confuse attempts at classification, it is not scientifically so far from the truth. The basis on which all racial divisions are built is the "gene pool," the small inbreeding group of men and women who tend to share the same set of genes from generation to generation. Nations are made up of such groups, as also are the major geographical races. Today in the modern Western world the divisions between the races – both macro-races and micro-races – are beginning to become blurred as race-mixing spreads. But historically, this was a far more minimal occurrence, and since it is now known that genetic factors largely determine human abilities and potentialities, race played a vital role in the history of human evolution and the rise and fall of civilizations.

Races are populations which share a distinctive genetic heritage, and often, as a result of their genetic components, certain specific cultural traits. History has therefore been immensely affected by the pressures and interactions which have resulted from contact and interaction between different races and sub-races. If the well-informed observer looks around the world today, he or she will recognize the fact that many of the historical events we witness, although they usually have economic, religious or demographic dimensions, at root reflect the interaction between disparate populations with different genetic or racial histories. Thus the Biafran war was between two quite different Negro peoples who had been brought together into a single political multi-ethnic state, Nigeria, by the accident of colonial conquest. Similarly the war in Angola is essentially a war between a mulatto governing class which had espoused the theory of Communism against the purely Negro forces of Savimbi.

Genetic and cultural differences truly play a vital role in the affairs of Mankind. This is how evolution works: evolution works as



much through competition between different breeding groups for land and resources with which to support themselves and their progeny, as it does by competition between different individuals within the same population.

The nineteenth century classification of all the world's population into a few major geographical races was not scientifically watertight, and it has led many who do not think deeply to assume that the members of these macro-races are genetically homogeneous when, in reality, they comprise innumerable micro-races, and even the genetic borders between micro-races are often blurred. The macro-races can only be classified as Caucasoid, Mongoloid, Negroid or Australoid because these major groupings do represent extreme variations which are clearly visible to the eye. They are, in fact, what the sociologist Max Weber would have called "ideal types." They represent peaks of conceptual differentiation around which the mind can organize its knowledge of race: they serve as a framework on which to hang more detailed data concerning human differences. The so-called "macro-races" are not sharply delineated; they run into each other, but the extreme points of difference stand out like mountain peaks in the landscape, and since these variations are rooted in evolutionary differences they are most certainly valid guides for more meaningful exploration of the micro-races. In no way are all the diverse micro-races subsumed under any one of the several nineteenth century, macro-race classifications, identical to each other.

While members of any one of these major geographical races possess certain distinctive features which they tend to share with members of their own macro-race, and which distinguish them from the other macro-races, the more important genetic reality is the multitude of micro-races, the small inbreeding groups which each have their own distinctive genetic heritage. The multitude of micro-races that make up the grand geographical macro-races of Caucasoids, Mongoloids, Negroids, Negritos, Australoids, Capoids and American-Indians, and their innumerable hybrid derivatives and clinal subraces, are the living evolutionary reality, not the macro-races, even though it is frequently convenient to refer to these as providing an overall framework around which we can organize and relate the smaller divisions in an identifiable pattern of classification.

Thus, when we say that the peoples of ancient Egypt or the Semites who invaded Canaan were members of the Caucasoid race,



that does not mean that they were identical with, for example, the Ancient Greeks or modern North Europeans. Vietnamese and Burmese can be classified as Mongoloids but this does not make them identical with the Chinese, Koreans or Japanese. Even the population of China is divisible into distinct micro-races. All it means is that the Egyptians can readily be seen to have more in common with other Caucasoids than with Orientals, Negroids, Australoids or American Indians, and that Vietnamese and Burmese have more in common with the Japanese and Chinese than with members of the other major geographical races.

Similarly, as we have noted, because the Ancient Egyptians lived in Africa, as the modern Egyptians still do, this does not mean that they had anything in common with other major races inhabiting that vast continent. To be an "African" in no way implies that one is a Negro. In prehistoric and early historic times, the African Negroes were restricted to the sub-Saharan equatorial regions. Much of the rest of Africa was occupied by the ancestors of the present Bushmen and Hottentots, currently known as "Capoids"; and those parts of Africa, north of the Saharan desert and adjacent to the Mediterranean, were inhabited by Caucasoids more or less identical to contemporary Europeans. Indeed, more recent studies have shown that many ancient Egyptian skulls are virtually indistinguishable from skulls found in medieval London cemeteries. Also, parts of the Horn of Africa, adjacent to southern Arabia, and often confused with Cush and Nubia in early readings of the Egyptian hieroglyphs, were inhabited by people, similar to the Semites of Arabia, who are believed to be partially descended from Semitic immigrants. Migrations from the Yemen coast would explain, among other things, the origin of the "Ethiopian Jews" recently evacuated to Israel by the Israeli government.

In summary, while it is still generally valid to talk about American Indians as a geographical race, or of a Caucasoid race inhabiting Western Eurasia, or of Australoids occupying prehistoric Australia, it is by no means valid to assume that all the inhabitants of Africa can or could ever be grouped together in a single macro-racial group that can be called "African," let alone Negro. Yet that is exactly what many contemporary non-technical authors do. Contrary to the ludicrous assumption so commonly made today that anyone living in Africa was a Negro, Negroes originally occupied only the tropical rain





Figure 2: An Egyptian guard watching over Negro captives while they are documented by an Egyptian scribe. This is a bas-relief from the tomb of Horemheb at Memphis. The Negroes, clearly distinguished by their features, are painted black, while the Egyptian guards are colored in the conventional "sun-tanned" red. Egyptian women of rank, who spent less time in the sun, were portrayed in yellow, to portray their fair skins.



- forests of central and Western Africa. They only spread beyond these
- limits over the past two thousand years, when they succeeded in
- supplanting the technologically more primitive Bushmen, and when
- they were carried further afield by the activities of Egyptian, Arabic
- and European slave-traders. Unfortunately this does not prevent
- some politicized blacks holding affirmative action faculty positions in
- contemporary American universities from propagating the theory that
- the achievements of the Ancient Egyptians were the achievements of
- African blacks. Sections of the politicized media have further
- propagated this piece of nonsense; one can readily guess how
- Egyptians react to such statements!

The reality is clearly otherwise, as all scholars cognizant with the evidence know – but generally fail to stress for fear of being accused of that dread term "racism." The Egyptian artists who decorated the walls of tombs knew well the racial characteristics which in their day so sharply distinguished the races of man, and they well portrayed the diverse nations and races with which Egypt came into contact. This is shown by the striking representations of the various different peoples with whom the Egyptians of the dynastic period were in contact for some three thousand years.

- Although our illustrations here are only reproduced in black and white, the Egyptians regularly used color to reflect the color of skin, hair and even eyes of the people they were representing, which provides us with further testimony as to racial type. Furthermore, since the ancient Egyptian portraits were first discovered, and it is about these that Professor Sayce primarily wrote, many hundreds of Egyptian mummies and skeletons have been found, and some of these have been subjected to sophisticated modern serological and DNA
- analyses. Similar tests have been applied to both living Egyptians and
  - Negroes, and all these tests show that the ancient Egyptians belonged
  - clearly to the Mediterranean subrace of the Caucasoid or white race,
  - and that admixture with the Negro and Nubian slaves they imported
  - in large numbers was but slight – only in Upper Egypt, adjacent to
  - Nubia, was there in ancient times any noticeable increase in Negroid
  - features, and this was but little to what subsequently occurred during
  - the more recent centuries of Arab rule. Indeed, it was the Islamic
  - Arabs, who believed in the universality of Mankind under god, who
  - after seizing control not only of Egypt but the entire North Africa
  - Mediterranean littoral, made the deepest incursions into black Africa



and brought back multitudes of black slaves and black genes which they then allowed to admix with the genes of the newly Islamicized populations of North Africa and Arabia. The Ancient Egyptians likewise imported large numbers of black slaves, but during the Pharaonic period do not seem to have mixed their genes so extensively. One may ask whether there is any connection between this and the fact that the creative period of Ancient Egyptian civilization lasted some three thousand years, while that of their Islamicized descendants endured only a few centuries before lapsing into cultural and technological backwardness?

### Language and Race

In prehistoric times, race and language were most probably very intimately related. People bred only within closely proscribed groups, and with people who spoke the same language. Major migrations or exchanges of populations from distant regions were customarily accompanied by the spread of the ancestral language. Today, however, the utmost that the anthropologist can derive from the testimony of language is a presumption that where we find two peoples speaking the same or a similar language, further investigation is necessary to reveal whether they share descent from a single proto-people and consequently share certain common biological qualities as well as a common language. A common language only indicates social contact, and although social contact can arise from shared origins, in modern times, especially, a shared language does not imply any common racial or even national origins.

Yet, the ability to understand a common language may lead to intermarriage between members of different races. It is therefore necessary to emphasize the fact that although race was at one time commonly linked to language, language and race often have little in common in this modern world. The worldwide spread of English as a lingua franca, and the ease with which peoples of diverse racial origin can move around the world, is today resulting in a significant trend toward the racial hybridization of those of the white races who use English as their mother tongue.

The subject matter of anthropology, then, is properly the origin and evolution of man, culture and society. This necessarily involves the study of racial and demographic history, as well as of cultural and social evolution: in fact the latter two have historically been closely



linked to the evolution of the diverse races. Different races have different personalities and abilities, both as to physical and mental attributes. Recent advances in modern medical genetics and the evidence provided by the study of identical twins has shown that the kind of culture a population develops will be at least as much due to its inherited personality factors as to prevailing environmental and geographical limitations. Although the genetic quality of the present day population of the Western world is becoming increasingly confused by mass migration and racial intermarriage, in historic and prehistoric times racial differences were sharper than they are today, and the study of race in Ancient Egypt and the Old Testament therefore assumes a new interest. As our knowledge of behavioral genetics advances, it will one day be possible to analyze history in terms of the inherited biological properties characteristic of the diverse races of man, and how genetic qualities influenced the nature of civilizations which the different races of the world built, or failed to build, in historic times.

This is the practical side of the science, a side which it will soon become possible to explore with the aid of the increasing corpus of knowledge being secured by behavioral genetic science. It is unfortunate that the prevailing political ideology seeks to stress the sameness of all mankind, of individuals as well as races, and that research which aims to investigate individual and group differences is currently extremely unpopular. The reason is simple: it is obvious to all that any admission of genetic differences carries with it the implication that some individuals and races may have a higher capacity for invention and creativity, and a propensity for different life styles or levels of civilized refinement, than others, and that this threatens the prevailing ethic of equality and the creation of a new world society. Nevertheless, if we seek to understand history, it is necessary that we take into consideration the racial identity and biological propensities of the individuals and peoples who have participated in its making. More advanced people have regularly come into conflict with less advanced, and cultural differences, often reflecting the biological predispositions of the populations concerned, have played a major role in determining the course of human history. Only if we recognize this can we hope to understand the lessons that are to be learned from the study of history.



**CHAPTER II****THE STUDY OF RACE**

Mankind has recognized racial differences from the earliest of times. Due to the spread of early hominids around the world, where they were exposed to new environments and often severe challenges to survival, different races developed and acquired different characteristics, both in outward appearance and in internal bodily adaptations. Some also became more intelligent than others, becoming capable of inventing new technologies that would help them to survive in a wide variety of environments.

The early hominid ancestors of man had low, sloping brows, small brain-cases, prognathous jaws, flat noses, and were almost certainly dark-skinned like their anthropoid relatives, the apes. This latter is a reasonable assumption in view of the fact that mankind's earliest homeland must have been in those tropical and subtropical areas of the Old World to which the other anthropoids remain confined. But in the course of the millennia, some early men moved out of the tropical and sub-tropical areas in which their ancestors had lived and found themselves increasingly in newer and more moderate climates. This caused them problems to which they had to adapt. There was less intense sunlight in the more northern regions of the earth, so that those who moved into temperate climates never occupied by their earlier primate ancestors began to lose the protective pigmentation of their skins, which pigmentation was no longer beneficial and in fact reduced their ability, in an environment in which they were exposed to only thin sunshine, to absorb the rays which their body needed. Also, while food had been easily obtained in tropical forests, in the more northerly reaches of the Old World there were no tropical fruits such as bananas, and it became necessary to find different food sources, especially during the ice ages. The hunting of large mammals, and even the provision of warmth in these colder climates, selected strongly in favor of greater intelligence, and



- consequently those who successfully survived the challenge of living
- in new and harsher environments began to undergo selection in favor
- of intelligence.

Increased intelligence led to larger brains, especially developed in the ability to reason, and the brain case grew larger and adapted in shape to accommodate the changing shape of the brain. Higher foreheads became common as the frontal lobes grew in importance, so that the jaws protruded less, and in fact actually began to decline in absolute size. Those branches of the human race that remained in the tropics, were under less pressure to evolve further in intellect since they were already adequately adapted to the problem of survival in their ancestral homelands. As a result, they retained their ancient characteristics more strongly than the new and more modern Caucasoids located in Western Eurasia (Europe and Western Asia) and Mongoloids (in Eastern Asia) who were subjected to rigorous

- selection in favor of more developed intellectual abilities. These races
- were not only less anthropoid in their appearance, but they were also
- lighter skinned because of their need to adapt to the environmental
- requirements of the higher latitudes in which they found themselves,
- and in northern Europe the so-called Nordics even acquired light
- colored hair and eyes. The new Caucasoid and Mongoloid races
- therefore had larger braincases to house their larger brains, and more
- vertical foreheads to house the enlarged frontal lobes of the brain,
- which are believed to be associated with the ability to direct activity
- toward long term goals so that the organism can perform more
- efficiently than if it yields constantly to the demands of "instant
- gratification." This higher forehead explains the popular term "high-
- brow" implying more rational, "cerebral," behavior.

Because of their greater intelligence that enabled them to develop new skills and tools to help them survive in their new, non-tropical environment, civilizations began to emerge, especially in the moderately warm and more fertile of the lands north of the tropics. Amongst these were Mesopotamia (today largely desert, but at that time more fertile), the Nile Valley, the Indus Valley in India, and certain areas in the Far East.

Further north, conditions remained very severe, making an easy living still very difficult; but, while preventing the early growth of civilization, these severe northern conditions nevertheless continued to hone the abilities of those who survived, further sharpening the



intellectual ability of these northerners, making them late developers as to civilization but, as with most late developers, preparing them by a longer "infancy" to flourish even more spectacularly when at last they broke upon the world scene. Their isolation in the severe conditions of the north, geographically remote from the tropical areas in which earlier types of man still subsisted comfortably on a more primitive but for those areas quite adequate technology, also retarded genetic admixture with the more primitive, less-evolved stocks until relatively recent times, when their abilities led them to traverse the world, reaching places never before reached by the first Caucasoid or Mongoloid civilizations. It thus protected them from the genetic "race-mixing" to which the first Caucasoid civilizations of the Middle East and the Nile Valley, and also of the Orientals in the Far East, fell victim when their early civilizations led them to expand backwards into the tropical world and, often through capturing members of the less evolved races there for slaves, lose their genetic integrity through intermarriage with the darker, more prognathous and less-inventive older stocks.

It was in the nineteenth century, after Darwin's masterly treatise *On the Origin of Species by Means of Natural Selection: Or the Preservation of Favoured Races in the Struggle to Survive*, a title which tells it all, that the first scientific speculation began to appear about the role of race in the affairs of man. Then ethnology strongly emphasized the study of biological factors along with cultural achievements of the diverse peoples, populations and races of man. At that time the admixture of races was still far less pronounced than today, and there were no political pressures against an honest comparison of races and their diverse achievements: scholars spoke freely about "higher" and lower "races," making these judgments about the evolutionary scale with no more hesitation than we today speak of "hot" and "cold" in regard to readings on the thermometer. The basis for their grading of races was based upon the extent to which living and extinct races of man (the latter identified by paleontologists) had evolved beyond the level of the primates, particularly with regard to the development of the cranium, this being the most valuable indicator of progress in development of the brain.

The shape and size of the cranium is still used to compare fossil races of man. To the extent that man excels as a result of his developed intellectual abilities, and the brain case has evolved to suit



the needs of the developing brain, it is the shape of the head which tells us more about recent human evolution than the shape of the body. Intelligent races are often less fleet-footed, less strong, and have thinner-boned skulls, and hence sometimes make slower runners and poorer boxers than those who have depended more on physical qualities and less on intelligence for their survival. Brute strength and physical agility served mankind well in the equatorial rain forests, but intelligence was more necessary for hunting mammoths and catching fish in Ice Age Europe or Siberia.

Today, the twin sciences of biology and genetics, as also of psychology and medicine, have provided us many more ways of tracing the genetic and biological history of the races of man. But when Egyptologists first began to seek to study the populations which had created the early civilizations of the Middle East and the Nile Valley, they had little more to work with than skeletal and cranial measurements, as revealed by surviving mummified bodies and skeletal remains and early Egyptian and Mesopotamian portraiture, which later, though stylized in some ways (e.g. the treatment of the eyes by Ancient Egyptian artists), were remarkably consistent in representing the distinctive racial characteristics and national costumes of the various races with whom they were in contact.

Today, of course, some of the mummified remains of Egyptians from the dynastic interments have provided material which has permitted advanced DNA and serological classification to confirm much of what the skeletal evidence revealed to us. Indeed, Israeli scholars have used these techniques to study the differences between the various Jewish populations which have for some two thousand years lived amongst different host populations in Europe, Africa, Arabia, Mesopotamia, and even India to find out how far these mixed genetically with the host populations. Their success in this respect has shown us that modern techniques for the study of races and race mixture all tend to substantiate the findings of anthropometry. Consequently, the studies of the earlier Egyptologists and ethnographers on which Sayce based his conclusions remain close to any findings which have emerged, or are likely to emerge, from contemporary racial studies using the additional techniques made available by modern science.

First, therefore, let us look briefly at techniques used by anthropometrists for measuring the shape of skulls. Because man,

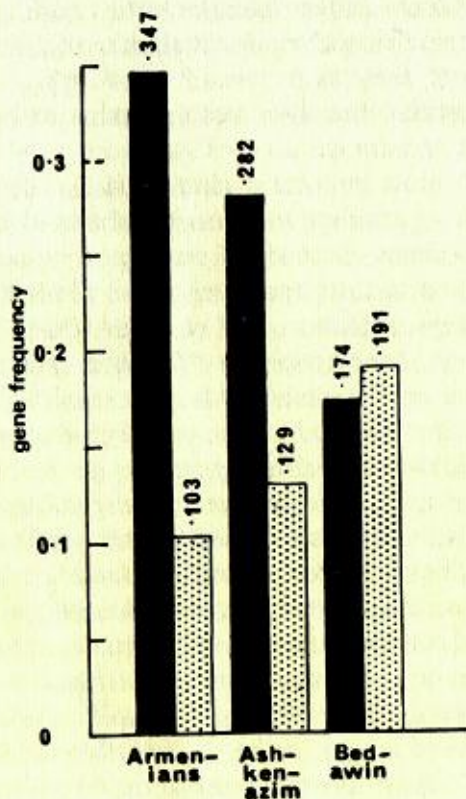


above all other animals, has concentrated on intelligence for survival, the evolution of the shape of the head is the best guide to measuring the evolutionary progress of races and subspecies since at least the level of the first hominids (i.e. manlike rather than apelike species). Detailed anthropometric techniques of skull measurement were early developed because they were useful in studying not only living subspecies of mankind but also fossil remains of both recent and ancient antiquity.

One of the most important characteristics that distinguished early races one from another was thus the shape of the skull. Skulls vary in a complex three dimensional variety of proportions, and the problem faced by early anthropometrists was to identify points from which accurate measurements could be made. Once these had been determined, accurate comparisons of different crania, faces and entire skeletal constructs could be made. Many of these measurements do not in themselves necessarily indicate any degree of primitiveness or evolutionary sophistication, although it can be argued that others, such as the facial index, the degree of prognathism, or even the relative length of the humerus, do reflect the extent of evolutionary removal from earlier anthropoid ancestors of modern humans in their own specific sense, and do carry such implications. One of the first developed scale of measurements was not an indicator of evolutionary progress, but was a necessary step in classification, vital for the laboratory re-creation of the skull and comparisons between skulls. This was the ratio of length of the skull to the width. It and other similar traditional measurements are still used to identify burned or otherwise unrecognizable corpses. Apart from cranial measurements, ethnic affiliation can be identified in a variety of other ways; the measurements of the length of the limbs, the shape of the pelvis, etc., are regularly used by forensic specialists to identify whether the skeletal remains are those of a white, a black, or any other race, as well as for gender determination.<sup>1</sup>

Ethnic affiliation can now be even more accurately traced by DNA analysis, although DNA is not always available from past generations, whereas skeletal evidence quite often is. Unfortunately, DNA research techniques are only just emerging as the foundation

<sup>1</sup> See *Forensic Analysis of the Skull*, Editors M. E. Iscan and R.P. Helmer, Wiley-Liss, New York, 1993.



### Modern Methods of Determining Racial Affinity

Racial affinities of modern Jews from three different populations, indicating the extent to which they have come to differ as a result of absorbing genes from their host population. This determination was made by blood group testing, but fossil and antique skeletal remains can usually only be grouped according to traditional anthropometric analysis. (After A.S. Wiener, *Blood Groups and Transfusion*, 1962, London: Hafner)



of a new method of classifying the world's diverse human populations, and tracing racial evolution, partly because of the political unpopularity of race studies. Also DNA evidence is not available from most non-mummified human remains. Therefore anthropometric measurements remain highly useful.

As an example of cranial measurements, the cephalic index measures the length of the cranium against its breadth, and is only one measurement amongst many. The length-breadth ratio of the cranium, together with a host of other measurements, is used by forensic specialists to identify the ethnic affiliation of the deceased, just as these measurements help anthropologists not only to construct accurate models of the shape of the cranium, but also, by comparison of such data, to trace the racial history of the populations so identified. It should be made clear that in itself this measurement tells us nothing about intelligence; although intelligence does seem to be statistically related, within the same species, to the overall size and shape of the cranium of one subspecies as compared to others. Thus, North Europeans, for example, are mostly long-headed, with certain localized exceptions, as also are some of the most primitive, small-brained peoples of the world.

Cranial measurements, therefore, show that certain populations, both living and prehistoric, can be effectively classified, amongst many other sets of measurements, as either dolichocephalic or long-headed, brachycephalic or round-headed, or mesocephalic, an intermediate form between these two extremes. These terms relate to the proportion of the breadth of the skull to its length. If its transverse diameter is to its longitudinal in the proportion of from 70 to 80 (to 100), the skull is dolichocephalic; if it is in the proportion of from 80 to 90 (to 100), it is brachycephalic. A skull which is in the proportion of 75 (to 100) is therefore long; a skull which is in the proportion of 85 (to 100) is classified as broad. The facial index, or angle of the face – whether vertical or still marked by a primitive anthropoid prognathism or protrusion of the jaws – is an important marker, as also is the angle and shape of the forehead, encasing the frontal lobes. Indeed, the overall shape and size of the cranium reflects the steady evolution of intellectual power among the anthropoids and hominids in the course of their evolution beyond the simple reptilian brain and the ensuing mammalian level of mental development.

Many bodily measurements are thus useful in identifying the



phylogenetic history of different living peoples. In stature, African blacks, for example, vary enormously, from tall Nilotic plains-dwelling Negroes to the short Pygmy inhabitants of the rain forests. However, while a large element of heredity is involved in stature, stature (unlike eye color, prognathism, the facial index, or the proportionate length of the humerus) can be influenced by disease and nourishment, more so, perhaps, than most other heritable physical characteristics. Stunted growth is often the result of insufficient food, or exposure to disease in childhood. Nations who were remarkable for their short stature before their contact with European civilization have frequently increased in height and general size with an improved diet after they were introduced to a more varied and comprehensive food supply. Even the skeletons of Icelanders, where the males averaged around six feet in the Eleventh Century, when the island was first settled from Scandinavia and Ireland, reveal a decline in stature to around 5' 8" during the harsh climatic conditions of the later Middle Ages – when rich foodstuffs were in short supply and the island was only infrequently visited by trading ships from Europe. Noticeably, since then the average height of Icelandic males has again increased, with improved conditions, to something over 5' 10" average. Stature by itself cannot be regarded as an unchanging physiological trait which necessarily separates race from race through the generations. It has a genetic basis, but it is one aspect of heredity which is very readily affected by nutrition and disease – quite unlike the color of the eyes which is purely dependent on heredity or, in rare cases, mutation.

Even measurements of the cranium are not always a safe guide to racial classification of individuals. Skulls may be artificially distorted from their natural form, and we know of historic populations in which such distortions have been customary. The children of the Flathead Indians of North America, for instance, were subjected to an artificial flattening of the skull while their bones were still soft and plastic. Their heads were placed between pieces of board, which gradually brought them into the required shape. In dealing with ancient skulls, therefore, the ethnographer must be on his guard against such deformations. Here, as elsewhere in science, it is unsafe to argue from a single statistic. Apart from artificial distortions, however, the shape of the skull is one of the most marked and permanent characteristics of race. It is startling to see how unchangeable the same type of skull is reproduced, generation after generation,



in the same race. Where more than one type of skull appears in a population, we may safely conclude that the genes of more than one race are present. Where we find in the same family a long-headed member and a round-headed member, we may feel sure that the blood of two races is running in their veins.

The shape of the skull, in fact, is customarily due to genetic factors which begin to operate the moment of conception. When the transverse sutures of the skull unite before the longitudinal ones, the skull is dolichocephalic; where, on the other hand, the converse is the case, the skull is brachycephalic.

By the sutures of the skull are meant the lines of union between its various bones. These vary in different races. In the case of the less intelligent races they are simpler than in that of the more intelligent races, and disappear at an earlier period of life. Small single bones are sometimes met with in the sutures; one of these, called the "Inca-bone," and found towards the back of the head, is a prevalent characteristic among certain Andean tribes.

Concerning the weight and size of the brain, it is true that on the whole the course of human evolution associates evolving intelligence with a growth in the size of the brain case. But although even today the brains of less intelligent races (as measured by IQ tests) weigh less and occupy less space than the brains of the more intelligent, the overall positive correlation between the brain size and the intelligence cannot as yet be fully explained in physiological terms. Among living humans the individual exceptions to the general rule are sufficient to make "cerebral capacity" a quality around which much dispute centers. However, there is increasing evidence that statistically there would seem to be a definite correlation between brain size and intelligence where races and entire populations are considered. The brain cases of the more advanced hominids have throughout prehistory generally recorded an increase in overall size. The notable contrast between Neanderthals, who had larger brain-cases than the Cro-Magnons, indicates that it is the relative development of particular areas of the brain which is the important factor. The height of the forehead is significant in this respect, perhaps since, as we have mentioned, the frontal lobes seem to be closely associated with the ability to defer instant gratification in favor of directing behavior toward the achievement of more distant goals. Thus, Neanderthals had larger brains than the presumably more



- intelligent and certainly more creative and modern Cro-Magnons who
- replaced them, but it can be argued from their lower foreheads and
- the overall shape of their crania that the areas of the brain associated
- with higher cerebral processes were less evolved.

Beyond the overall shape of the skull, the position of the jaws is another highly indicative anthropometric measurement indicative of the extent of hominid evolution from our earlier anthropoid ancestors. The greater the projection of the jaws beyond the line of the face, the more primitive is the subspecies. Man, alone among the primates or even the entire animal kingdom, has a true chin. The chin tends to be smaller where prognathism or projection of the jaws exists to any extent. Prognathism was early perceived as characteristic of the "lower" races, just as it was of the proto-human populations that preceded *Homo sapiens*. The higher the race in the scale of evolution the less prominent are its jaws. By drawing a line from the forehead to the most protrusive forefront of the jaws, and from that again to the point of the chin, anthropometrists obtain what is termed the maxillary angle. The acuteness of the angle necessarily reflects the degree of prognathism. The ethnological importance of the measurement may be judged by the fact that whereas in the case of the average north European the maxillary angle is around 160, in the case of the Paleo-Negro populations of equatorial rain forests of Africa it is only 140. The maxillary angle of such Negroes, in fact, stands almost as much below the northern European as it stands above the orang-outang (the least "anthropoid"-looking of the apes), whose angle is 110. In discussing the Negro race, of course, it should be remembered that Negroes in the United States are much interbred with Caucasoids, and we therefore refer to the more prognathous of the Negroes of Africa. Even in Africa, the Negro population was in many areas intermixed in prehistory with Caucasoids, and in some places with Bushmen Capoids, and it is the Paleo-Negroes and Pygmies of the rain forests who represent most accurately the more prognathous, earlier, unmixed forms.

In Sayce's day it was noted that prominent jaws were often correlated with "physical appetites" at the expense of the intellectual faculties. Although political pressures today discourage research in such matters, races characterized by prognathism were believed by earlier anthropologists to be marked by a poverty of thought, since the level of culture achieved by such populations was generally low.



Even today it has been demonstrated by psychologists and behavioral geneticists that significant differences in average IQ separate the major races of mankind, and that the more prognathous of the black races tend to display lower intelligence than those whose physiognomy suggests ancient admixture with incoming Caucasoids in either the Mesolithic or Neolithic periods.

Along with the maxillary angle, physical anthropologists must take note of the facial angle. This is calculated as the angle between a line drawn from the forehead to the jaws as before, and a second line drawn from thence to the aperture of the ear. Some extreme paleo-Negroid heads are not only highly prognathous, but have low, sloping foreheads expanding into an egg-shaped hindportion of the cranium behind the ear. It is a commonplace in popular culture that a flatter face with a broad high forehead conveys an impression of higher intellectual capacity; and, by contrast, that a prognathous face with a low, sloping forehead is seldom associated with professional or intellectual achievement, and not being associated with "higher" mental drives the resultant behavior pattern often reflects a "lower" level of control over "coarser," more basic behavioral drives.

Indeed, the entire history of anthropoid evolution, from the apes to modern humans, is clearly marked by a decline in the size of the jaws, a growth in the size of the brain, and the emergence of a high forehead. It is instructive, therefore, to see how closely connected the maxillary and facial angles are with one another. Prognathism is frequently accompanied by a low receding forehead; orthognathism (flat or non-protruding jaws) and the emergence of those "noble," finely chiselled facial features, far removed from the anthropoids, with which Greek sculpture has made us familiar. While the facial angle of the European averages 80, that of the Negro population we have discussed averages 70, and that of the orang-outang 40.

The form of the nose and of the eyes may also distinguish one race from another. We are all familiar with the flat nose and flaring nostrils characteristic of the Negro (even more marked among African Pygmies), with the fleshy, convex nose associated with Jews, the more narrow, hooked nose of the Bedouin, and the very narrow, oblique eyes of the Chinese and Japanese. Some races, such as the Negro, show larger eyeballs, and indeed the "orbital index" - indicating the shape of the orbits in the skull into which the eyeballs are set - differs widely from one race to another. In the Mongolian,



Figure 3: Mummified head of Ramesses II, still preserved in the Cairo museum. Compare with bas-relief representations from his age (Figure 13). The skin has contracted tightly around the skull, but note the egyptian or straight Caucasoid hair.



the orbit is nearly circular, being sometimes in the proportion of 91:100, while skulls have been discovered in the ancient cemeteries of Gaul in which the width-height ratio is 61:100. The thickness or fullness of the lips is another racial feature; thick, everted lips are a well-recognized characteristic of the Negro and Pygmy. Lip size and shape varies in other races as, for example, the thin lips of most Europoids, particularly of North Europeans. The width of the nostrils also varies enormously. For convenience we cite here some of the simpler terms which are used in traditional anthropomorphic descriptions commonly used when anthropometry was the only approach available to determining racial affiliation:

*Skull Shape*

Dolichocephalic	Long skull
Mesocephalic	Medium length skull
Brachycephalic	Broad skull

*Nose Shape*

Leptorrhine	Narrow, usually "sharply-chiselled," nose
Mesorrhine	Moderately broad nose
Platyrrhine	Flat, broad noses usually with "flaring" nostrils

*Eye Shape*

Megaseme	"Round" eyes (associated with larger eyeballs in Negroes)
Mesoseme	Medium width eyes (as in Europoids)
Microseme	Narrow or "slitted" eyes (as in Mongoloids)

*Shape of Jaws*

Orthognathic	Straight or non-protruding jaws
Mesognathic	Slightly protruding jaws
Prognathic	Protruding or apelike jaws

*Skin Color*

Leucochroic	White or fair skin
Xanthochroic	"Yellowish" skin
Erythrochroic	Reddish-brown skin
Melanochroic	Dark brown or black skin

*Hair Structure*

Euthycomie	Straight hair (round in cross-section)
Euplocomic	Wavy hair (oval in cross-section)
Eriocomic	"Wooly," curly hair (flat in cross-section)
Lophocomic	"Bushy" hair (flat in cross-section)

These terms are very broad, and in themselves as classificatory tools are no more precise than the terms "cold," "warm" and "hot."



But in anthropometric studies detailed charts are used to precisely measure, amongst other things, the exact color of the skin.

This is by no means the complete range of physiological differences between races. Racial differences are not skin deep, but involve almost every quality of mankind down to the thickness of bones and skin, to blood groups, to DNA and, of course, to the basic genetic pattern. Not all of these qualities, some only discovered in the second half of this century due to progress in medical science and genetics, are of use in attempting to identify ancient skeletal remains or racial identity as portrayed by ancient Egyptian and Assyrian artists. But other features are. Teeth found in cranial remains are usually well-preserved, and reflect the level of evolutionary change in the shape of the jaw. Among some races, particularly those with primitive, large jaws, the teeth are well spaced and healthy, while other races are distinguished by smaller jaws with crowded teeth, which are more prone to decay during life. Climate and food have little to do with the size of the jaw during the individual's life, although they may affect the condition of the teeth, especially where these are crowded. But in the course of human evolution significant changes have taken place. Most of the less-evolved races of evolving hominids have wisdom teeth with three fangs, which are cut early and are lost late, whereas the wisdom tooth of the modern European has but two fangs, is cut late and lost early. The wisdom tooth, moreover, seems to be disappearing from the mouth of the white race. The skulls of older races found in Europe have wisdom teeth with three fangs each, like those which still survive among the more prognathous of living races, and there is a well-marked tendency among Europeans for the wisdom teeth to remain embryonic; indeed in many cases, they are never cut at all. This may be due to the decreasing size of the jaw, which grows smaller, it seems, with the increased development of the brain; the smaller the jaw, the greater difficulty the wisdom teeth have in forcing their way through the gums. Since many Europeans never develop any wisdom teeth, it is possible that as evolution progressed, wisdom teeth were tending to disappear, just as mankind already has fewer teeth than apes and has also lost the additional rib which is still present in apes.

Also racially distinctive is the character of the hair. In some races it is straight, in others tight curls, in yet others woolly, and in some it grows in tight tufts or clusters of short curly hair only. The



difference is linked to its form. The nearer the diametric shape of the individual hair is in cross-section to a perfect cylinder, the straighter it will be. The woolly hair of the Negro is due to the fact that his hair is oblong in form, while the hair of Mongolians, whether Chinese, Malay, or other of Oriental race, when examined under a microscope, proves to be round, and consequently is straight and lank. Caucasoids have hair that is oval in cross-section, and grows straight or wavy as a result. Caucasoid hair is generally much finer than the hair of Orientals and Negroes, both of which have hair that is thicker in diameter.

The profusion with which the hair grows on the body also varies in different races. On the Ainu, the aborigines of northern Japan, the hair grows profusely on the body, and the women have thicker beards than the male Negroes of the rain forests of Africa, whose beards are sparse. Mongols and American Indians, which latter are descended from Mongoloid migrants from eastern Asia, are distinguished by the relatively poor growth of body and facial hair. The Australoids and Caucasoids generally grow thick beards and a moderate amount of body hair.

And of course the color of the skin, eyes and hair are possibly the most commonly used and popular indications of racial affinity. The Caucasoid or white race is the lightest in all three respects, hence its popular name. But Caucasoids can be divided into three groups. The "Nordic" Scandinavians, Germans and the true Celts are noted for their translucent skin through which the color of the blood can be seen – hence the popular Spanish expression "blue blood in the veins" – formerly used to refer to their aristocrats, who were mainly descended from the light-skinned Germanic Goths. The purer Celts, Germans and Baltic peoples had light-colored irises (blue or grey eyes), and light or brown-colored hair. Both the ancient Greeks and the ancient Romans regarded fairness as a sign of aristocratic descent, as do the Hindus of India today, and European legend closely associates light-coloring with beauty and purity of descent. Yet most Caucasoids of both the ancient and modern world had slightly darker skin coloring, brown or almost black eyes (the latter being dominant in all the other races of the world, the Nordics being unique in their light eye coloring), and black hair. The ancient Celts of France and the Kabyle of Northern Africa were historically reported by the Romans to have had golden red hair, and since the Egyptians portrayed the North



- African peoples living to their West with fair skins and light-colored eyes, Professor Sayce speculated, as more recent anthropologists have
- also done, on the antiquity of a "Nordic" type of Caucasoid formerly
- occupying wide areas of the North African coastal littoral.

Dark hair is usually accompanied by dark eyes, but in the British Islands, and more especially in Ireland and Scotland among the so-called Goidhelic Celts (most notably in Ireland), it is not uncommon to find people with dark, or even black hair, but blue, grey or "green" eyes. This is believed to be the result of interbreeding between the light-eyed and light colored Celtic and Germanic invaders and an earlier, indigenous stock of the darker, pre-Celtic, "Atlanto-Mediterranean" Caucasoids formerly in possession of the Atlantic seaboard. Usually blue eyes give way to pigmented dark eyes when such intermarriage occurs, but a combination of light eyes and brown or dark hair is not uncommon. since hair color, especially, is the result of a complex interaction of genes.

The color of the eyes is generally more readily affected by racial mixture than almost any other feature of the body, since its genetic composition is simpler, and pigmentation is dominant over non-pigmentation. Where present it is generally evidence of virtually unmixed descent from an original fair population free from substantive admixture with any other.

Closely connected with the color of the hair and eyes is the color of the skin. This is the most obvious of all the distinctions between races and was naturally the first to attract notice. The oldest surviving attempt to construct what we may call an ethnographic chart – that made in the tomb of the Theban prince Rekhm-Ra about a century before the birth of Moses – distinguishes the Egyptians and their neighbors by portraying the black-skinned Negro, the olive-colored Syrians, the red-skinned Egyptian, and the white-skinned Libyan (then unmixed with the Arab hordes that settled in Libya as a result of the conquest of the North African coastal regions by Moslems), and following that conquest by the import of Negro slaves from tropical Africa – long separated from primitive Libya by the Saharan desert. The inhabitants of southern Arabia and the opposite coast of Africa are coupled with the Egyptian on the basis of their color, although their features are portrayed as being sharper, while the inhabitants of the Greek islands and the shores of Asia Minor are colored like the Libyans.



Modern anthropological investigation essentially supports the early distinctions made by the Egyptians. Syrians, Egyptians and Arabs are today classified within that broad and generalized racial category known as Caucasoid or white, the ruddy skin given to them by the ancient Egyptian artists reflecting both the slight pigmentation of the skin found in the Mediterranean sub-race of the Caucasoid macro-race and the greater exposure of the men to the strong Egyptian sun. Egyptian women of high rank, by contrast, were presumably not reddened by long exposure to the sun, spending much of their time indoors. The ancient artists of Egypt confessed as much; it was only the men who were painted red; upper class women, whose life was largely passed indoors or in the shade, are represented with pale or light yellow skins.

The skin coloring characteristic of a race must have been acquired over long periods of evolutionary selection, and despite migrations that may bring a population into a different climate color does not change quickly. Temporary darkening may occur under the rays of the sun, but the genetically inherited coloring shows no change even after hundreds of generations in a different environment. The color of the skin of American Indians has not changed despite thousands of years in the diverse environmental regions which range between the northern and southern extremities of the American continent. The color of the skin of an American Indian is pretty much the same, whether he comes from the cold big lands of Canada, from the tropical swamps of Central America, or from the dense forests of Brazil. Similarly, in Northern Africa we find the fair-skinned Kabyle and the swarthy Bedouin living side by side in precisely the same manner and under the same conditions of climate and food. For the last six thousand years or more Egyptians and Nubians have dwelt in the same valley of the Nile; but except where he has intermarried with his southern neighbors, the Egyptian still remains a member of the Mediterranean white race, while the skin of the Nubian is almost as black as that of the Negro.

As is well known, the dark color of the black races is due to a pigment in the skin. It is probable that a dark skin was characteristic of primitive man, as it is of apes, since man is believed to have evolved from anthropoid to hominid (manlike) status in the tropical and subtropical parts of the world. It is accepted that this pigmentation was lost among those races which evolved over thousands of



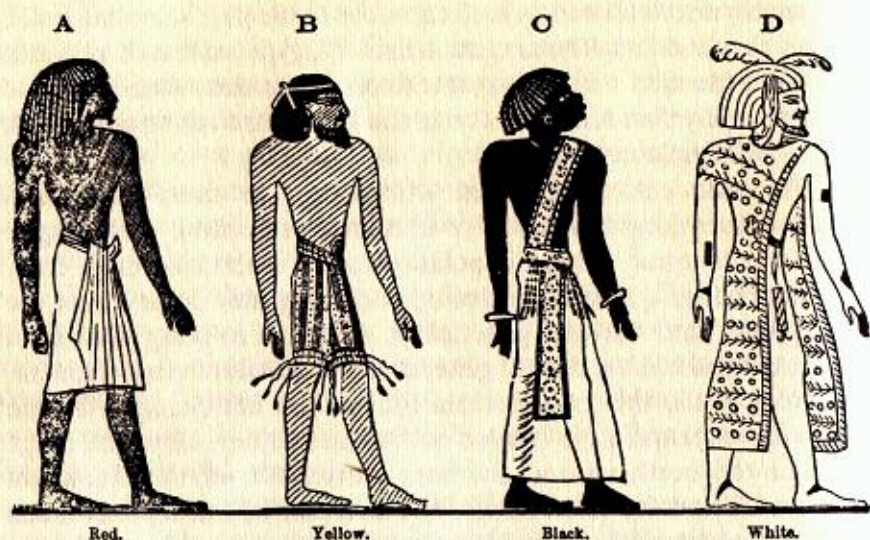


Figure 4: A guide to the Egyptian artists' "codification" of the four races known to them, color-matched to indicate the distinctive skin color of each. A. Skin is painted a red sun-tanned color to portray Egyptian males, although females are painted yellow. This figure comes from the XVIII dynasty. B. Yellow was used to portray the lighter-skinned Asians. The hieroglyphic legend *Namu* appears above the head of this individual, being a generic term for "Asians." C. The Negro races, termed in hieroglyphics as *Nahsu*, are not portrayed in Egyptian art prior to the XIIth dynasty. D. Europeans and the fair peoples inhabiting the Mediterranean coast of northern Africa at that time (still represented among the Riff and Kabyles of the mountains of Algeria) were portrayed with white skins and light eyes, and referred to in hieroglyphs as *Tamhu*.



generations in more northerly, non-tropical, latitudes. Indeed, in a northerly climate, pigmentation is a disadvantage rather than an advantage, and mammals evolving in the arctic have tended to become what has been called "albinoized". Thus, the polar bear assumed a white fur and the arctic fox and hare have been selected for the color of the snow around them. We know that the appearance of modern man in Western Europe was coeval with the period when the larger part of the European continent was still suffering from the rigors of an Arctic climate: the fourth ice age had not yet passed away; the British Isles were still the seat of huge glaciers, and the rivers of Southern France were frozen during the greater portion of the year. The conditions of life were similar to those which prevail in those northern regions of our globe still inhabited by the polar bear and the white fox. It is therefore no accident that Europe is, and always has been, pre-eminently the home of the white race. It would therefore appear probable that it was in Europe, and adjacent parts of western Asia, that the characteristics of the white race stereotyped themselves.

This conclusion is confirmed by a fact which has been observed by travellers as well as by ethnologists. The color of the different races of mankind is intimately connected with the geographical area in which they evolved in prehistory. Europe and adjacent portions of Northern Africa and Western Asia are the primitive home of the white race; Africa, and corresponding tropical regions, including tropical southeast Asia, were the cradle of the Negroes and (Asiatic) Negritoes. The Mongoloid or yellow race emerged in Eastern and Central Asia; the brown race in Southern and Southeast Asia; and the copper-colored Americans came to that continent from northeastern Asia. Brown, copper-colored, and yellow may alike be regarded as faded varieties of a primitive black tint still retained in its purity by the Negro and Asian Negrito of the East Asian equatorial rain forests, which latter so closely resembles the Negro in many ways. The process of discoloration has proceeded to its furthest extent in the case of the white.

The characteristic colors are so indelibly imprinted on the several races to which they belong that only the mixing of blood has caused them to change since the earliest period to which we can trace them back on the monuments of Egypt. This may be taken as evidence of the length of time during which the ancestors of each



race have evolved separately, and at disparate rates, under widely different climatic and environmental influences. The races depicted by the Egyptian artist four thousand years ago are still what they were then; neither in color nor in any other of the characteristics which the eye can readily perceive, has there been any change. The evolution of the living varieties of man took place over such long periods of time that the genetic heritage of living individuals seems to all intents and purposes to be unchangeable. In reality, of course, genetic mutations continue to take place, and selection and disparate rates of reproduction can and do change the numbers and characters of living populations. But for all this, racial characteristics do not readily change, and are peculiarly persistent, particularly in race-conscious populations which discourage hybridization.

Attempts have often been made to determine the moral and intellectual traits which distinguish the various races of mankind. That such distinguishing traits exist is admitted on all sides. We talk about "the impulsive Celt," "the dogged Anglo-Saxon," "the brilliant but emotional Greek." It has now been established by the study of identical twins that emotional and other personality differences between individuals are largely inherited, and from this it is a simple deduction that to the extent that micro-races and even macro-races share a common genetic heritage, different races may be expected to vary in their overall genetic proclivity for different behavioral and personality tendencies, just as individuals do. Unfortunately, anything approaching a scientific determination of the psychological proclivities of different races is impossible under the prevailing political pressures and ethical climate, even though the necessary techniques for achieving this have already been developed by psychologists and behavioral geneticists.<sup>2</sup>

It is the same with the moral as with the intellectual qualities. We do not at present know how far the character of a people is due to the racial elements which exist in it, how far to its past history and the circumstances in which it is placed. It is also not politically popular to enquire into the subject. There is one aspect of heritability, however, in which we are permitted to say without hesitation that races differ from one another. This is in susceptibility to disease.

<sup>2</sup> See *Race, Intelligence and Bias in Academe*, Roger Pearson, Scott-Townsend Publishers, Washington, D.C. 1991.



Natural selection has ensured that the Negro is largely resistant to the yellow fever and malaria which decimate the whites who live beside him; on the other hand, the colored races are peculiarly subject to smallpox and pneumonia, and measles are singularly fatal to the natives of Polynesia, a disease which a European would easily shake off. Some races cannot digest cow's milk, because their ancestors never kept cattle, while those that have herded cattle for two thousand years or more are able to digest it with little difficulty simply because many of their children who could not digest cow's milk would have died in infancy, leaving behind them a race descended primarily from those infants who could digest it. Even skin diseases can differ in suitable treatment between races, due, besides differences in melanin, to other differences such as the thickness of the skin. And races long exposed to a particular disease or physical problem will by natural selection develop an ability to resist that disease which other races not so exposed will not possess.

Language, a cultural rather than a physical phenomenon, has played an important role in both promoting and destroying the willingness of populations to interbreed with others. Conquering peoples would take their language with them, and sometimes the conquered would learn that language, and eventually mix their genes with those of the conquerors. Or sometimes the conquerors would learn the language of the conquered, and still mix their genes. Language is not a test of race, but in the course of history it has sometimes served to keep them separate, when thrown into contact with each other, and sometimes to cause them to miscegenate.

It does not require an extensive knowledge of history to learn the truth of this. The language of the English Jews is English, as also is the language of the Negroes of the United States. On the other hand, the Scandinavians of the Orkneys and Scotland no longer speak the language of their Icelandic or Norwegian kinsfolk.

What is true of the British Isles is also true of the rest of the world. Under the Roman Empire the various races of the West had not only to observe the law, but also to learn the language of the imperial city, so that when the empire fell Latin was the common speech alike of Northern Africa, of Spain and Italy, of Gaul and Britain. The Teutons who poured into the devastated provinces soon adapted their speech to the subject populations, and the model languages of France and Spain and Italy were the ultimate result. At a



later date the Northmen of Normandy and Southern Italy quickly forgot the language they had brought with them and adopted that of their conquered vassals; while in Britain on the contrary, the natives accustomed their lives to the speech of the Saxon or Scandinavian invaders or even of the French-speaking Normans (also of Scandinavian descent) who followed them. In the East, Hebrew and Phoenician, Assyrian and Babylonian, were all supplanted by the dialect of the Aramaean tribes of Syria and Northern Arabia; Aramaic, in its turn, was supplanted by the Arabic of Mecca after the triumph of Mohammedanism. The language of the ancient Egyptians survived for thousands of years in the semi-isolated valley of the Nile, until through military conquest and a fanatical belief in the unity of man under the rule of Allah, Arabic was imposed on the Egyptian peoples, despite the long resistance made by those who resisted Mohammedanism and kept the old Egyptian language, in the form of Coptic, as a ritual language used by Egyptians who had adopted Christianity as a missionary religion under the Byzantine or Eastern Roman Empire.

For more than two centuries Arabic has had no rival in the valley of the Nile, although the more highly educated Coptic scribes never totally relinquished their control of the bureaucracy, and the Egyptian Christians for some time continued to outnumber the Mohammedans in the south of the country.

Asia Minor, again, is a conspicuous illustration of the fallacy of arguing from language to race. It was, and still is, inhabited by a variety of races, and the number of different languages once spoken in it must have been large. In the time of St. Paul the ancient language of Lykonian still survived, at all events in country places (Acts xiv. II), and St. Jerome tells us that in his age there were still Celts in Galatia and in the neighborhood of Treves who spoke a Celtic dialect. But Greek had long been gaining upon the earlier languages of the peninsula, and by the sixth century of our era its victory was complete. The ancient dialects were extinguished as completely as the ancient language of Etruria. From one end of Asia Minor to the other, Greek, and Greek only, was used as a *lingua franca*. It was the language in which Saul, who changed his name to Paul when he decided to join the Christians, addressed the Epistle to the Keltic Galatians, who had settled in Central Asia Minor close to the site of present-day Ankara. Later Turkish conquest brought with



it another linguistic revolution. Turkish took the place of Greek, and at the present day it is the language of most of Asia Minor, despite the resistance of the Armenians, Kurds and other small minorities.

However, to understand the course of history and the movement of peoples, we cannot afford to disregard altogether the evidence of language. In certain cases a common language raises the presumption that the populations which speak it are descended from a common ancestry. It may be that languages spoken by the race implied a common mother speech at no very distant period, and thus made it possible that the speakers also were derived from a common stock. It sometimes happens that almost the only clue to the affinities of the peoples of the past are the linguistic records they have left behind them, and though these records can prove nothing more than the relationship of the languages they contain, they may yet provide the ethnologist with a starting-point for his own researches. The fact that the primitive language of Babylonia was agglutinative points to the non-Semitic character of the population which spoke it, a conclusion which is confirmed by the physiological traits of the few representations of the human form in Sumerian art which have come down to us.

The influence of social contact, again, where the two populations which are brought together belong to different races, cannot be neglected by the ethnologist. Two populations can rarely be in constant close touch without some eventual admixture of both culture and genes. But mixture of genes, it is important to remember, does not necessarily produce a new race. This only happens if the resultant hybrid population is genetically isolated and inbred over generations, and also subjected to severe selection. The characteristic features of the various races of mankind have been so indelibly impressed upon them since before the dawn of history that the fusion of two races can only give rise to a new race if the resultant population inbreeds closely, in genetic isolation and strong environmental selection, over hundreds of generations. It is easy to breed a new and stable race of domesticated animals, where complete control of reproduction is in the hands of man, but no new race of man has ever been known to emerge by itself during the entire course of recorded history. Many of today's local races undoubtedly derive from ancient blends between different races in prehistoric time, but it seemingly takes several millennia of inbreeding and genetic selection for a new, stable race



to emerge from such a crossing.

Language is quicker to blend. In one respect, however, the distinctions of language follow to a certain extent the distinctions of race. Languages are classified either genealogically or morphologically. Genealogically they fall into certain groups or families, each of which possesses a common grammar and stock of roots and has no relationship to any other. Thus the Indo-European languages – Greek, Latin, Scando-Teutonic, Litho-Slavic, Keltic, Iranic, and Sanskrit – form one family, the Semitic languages another. In the history of ancient Egypt and the Old Testament, the Hamitic and Semitic languages figure prominently, along with other language speakers including ancient Sumerian and some Indo-European peoples.

Families of language, genealogically distinct, may be morphologically identical. By the morphology of a language is meant its structure, the mode in which the relations of grammar are connected with one another in a sentence. Certain languages, such as the Chinese, are isolating; that is to say, the relations of grammar are expressed in them by the simple juxtaposition of words. Other languages, like those of America, are polysynthetic. In these the sentence is represented by a compound, the parts of speech contained in it being denoted by the several elements of the compound. A large proportion of the languages of mankind are agglutinative, the relations of grammar being expressed by separate words which more or less retain a concrete meaning of their own. In some cases the agglutinative elements are affixed, or even infixed; in other cases they are prefixed. Certain families of speech, again, are incorporating; in these the objective cases of the pronouns are "incorporated" into the verbal forms, "I do a thing," for example, being expressed by "I-it-do a thing." Lastly, there are the inflectional languages, in which the relations of grammar are symbolized by syllables, which have no independent signification of their own. The inflectional languages may either be characterized by "pure flection," like the Semitic idioms, changes of grammatical meaning being represented by changing the vowels within a word, or by "impure flection," as in the Indo-European idioms, where the grammatical relations are expressed for the most part by suffixes.

The morphological divisions of language historically have tended to be geographical. The home of each morphological type of speech



was limited to a certain geographical area. The polysynthetic languages were confined to America, where a related type of linguistic structure prevailed from north to south, although the different families of speech, spoken within the two continents, were numerous.

An incorporating language is spoken by the Basques of South-western Europe, while the larger part of Africa is occupied by tribes whose dialects are characterized by the use of prefixes.

It is evident that besides "families of speech," in the strict sense of the term, which are connected together genealogically, there are also morphological families of speech, each of which has arisen in a separate part of the world. The morphological character of a language is, for reasons unknown to us, dependent on the geographical and climatic conditions of the country in which it originated. We may therefore regard it as, to a certain extent, characteristic of race. A person whose mother tongue is polysynthetic may be presumed to be of native American origin; the speakers of an agglutinative language which makes use of prefixes is likely to come from Central Africa. The different families of speech, spoken within its limits and utterly unrelated to one another, are multitudinous.

But it is important to remember that it is only from the morphological point of view that the evidence of language can be safely employed by the ethnologist. Otherwise its study must be left to the philologist and the historian. The similarities presented by two dissociated languages one to another are a test only of social contact. The adoption of a foreign tongue proves nothing as to the racial affinities of the borrowers. It throws light on a past epoch in their history; that is all. It is evidence as to their contact with the speakers of the foreign language, probably also as to their intermarriages with the latter. But, as we have seen, intermarriages do not produce a third race.

Two conclusions may be drawn from this fact. Firstly, that it is to antiquity to which we must refer the origin of the various races of mankind. Their several traits have been fixed, in effect permanently, except where admixture between races takes place, or new forms of selection occur. During late prehistory, and increasingly in historic times, some peoples come before us as migratory animals, restless wanderers, exchanging the snows of Siberia for the sun of India, or the deserts of Arabia for the temperate shores of the Mediterranean.



But in the age when the races of mankind were marked off more clearly one from each other the ability to migrate must have been limited by a lower level of cultural development. The ancestors of the several races of mankind must have been obliged to remain within the limits of the geographical area in which they found themselves. When at last they prepared to leave it, their special features had already been impressed upon them with an almost indelible stamp.

The second conclusion is that diversity of race must originally have been linked to diversity of language. The distinctions of language have not always followed the distinctions of race; and whereas it is impossible to change one's race except by genetic admixture, there is little difficulty in changing one's language. Language, in fact, belongs to the second stage in man's existence, when he had become what Aristotle calls a "social animal," and was settled in communities, not to the first stage in which the great distinctions of race, with all its associated differences in genetically based behavioral traits and abilities, grew up.



## CHAPTER III

## THE TENTH CHAPTER OF GENESIS

The Tenth chapter of Genesis has been called the oldest genealogical record in existence. But the statement is not strictly correct. On the one hand, in a tomb at Thebes belonging to Rekhma-Ra, an Egyptian prince who lived a century before the Exodus, we find the races of the known world each depicted with its own peculiar characteristics. The black-skinned Negro, with all the features which still characterize him, is the representative of the south; the white-skinned European and Libyan, with fair hair and blue eyes, is the representative of the north and west; while the Asiatic, with olive complexion and somewhat aquiline nose, comes from the east; and the valley of the Nile, like the "land of the gods" in Southern Arabia, is occupied by a race whose skin has been burnt red by the sun, and who display all the traits that distinguish the Egyptian of today. Already in the sixteenth century before our era, the Egyptian artist had accurately noted the outward features of the several races of mankind so far as they were known to him.

On the other hand, the tenth chapter of Genesis is ethnographical rather than ethnological. It does not profess to give an account of the different races of the world and to separate them one from another according to their various characteristics. It is descriptive merely, and such races of men as fell within the horizon of the writer are described from the point of view of the geographer and not of the ethnologist. The Greeks and Medes, for example, are grouped along with the Tibarenian and Moscian tribes because they all, alike, lived in the north; the Egyptian and the Canaanite are similarly classed together, while the Semitic Assyrian and the non-Semitic Elamite are both the children of Shem. We shall never understand the chapter rightly unless we bear in mind that its main purpose is geographical. In Hebrew, as in other Semitic languages, the relation between a mother-state to its colony, or of a town or country to its inhabitants,



was expressed in a genealogical format. The inhabitants of Jerusalem were regarded as "the daughter of Jerusalem;" the people of the east were "the children" of the district to which they belonged.

When, therefore, we are told that "Canaan begat Zidon [Sidon], his first-born, and Heth," all that is meant is that the city of Sidon, and the Hittites to whom reference is made, were alike to be found in the country called Canaan. It does not follow that there was any ethnological kinship between the Phoenician builders of Sidon and the prognathous Hittites from the north. Indeed, we know from modern research that there was none. But the Hittite and Sidonian were both of them inhabitants of Canaan, or, as we should say, Canaanites; they were both, accordingly, the children of Canaan.

So, again, when it is said that "Elam and Assur" were the children of Shem, it is to geography, and not to ethnology, that we must look for an explanation. Assyria, Elam, and Babylonia, or "Arphaxad" as it seems to be called in the "ethnographical table," all bordered, at one time, one upon the other. They constituted the three great monarchies of the eastern world, and their three capitals, Nineveh, Susa, and Babylon, were the three centers which regulated the politics of Western Asia. They were portrayed as though they were brethren not because the natives resident therein claimed descent from a common father, but because they occupied the same quarter of the world.

It is now clear in what light we are to regard the threefold division of the known world, so far as it is portrayed in the tenth chapter of Genesis. The three sons of Noah are each assigned a separate place of settlement, Japhet in the north, Ham in the south, and Shem in the center, and are accordingly regarded as the fathers or ancestors of the nations and cities which occupied the regions belonging to them.

The northern nations are described as the children of Japhet, the populations of the south are the children of Ham; the populations of the center the children of Shem. In one case only was it necessary to group the same tribe under two different ancestors. The South Arabian tribe of Sheba spread far to the north, through the "sandy" deserts of Havilah, and founded a kingdom which came into conflict with Assyria in the days of Tiglath-pileser and Sargon. It is consequently named twice, once as a people of the south, once as a people of the center. Attempts have been made to explain the names of the



three sons of Noah as referring to the color of the skin. Japhet has been compared with the Assyrian *ippatu* "white," Shem with the Assyrian *samu* "olive-colored," while in Ham etymologists have seen the Hebrew *Kham* "to be hot." But all such attempts are of very doubtful value. It is, for instance, a long stride from the meaning of "heat" to that of "blackness" – a meaning, indeed, which the Hebrew word never bears. Moreover, "the sons of Ham" were none of them black-skinned, even the inhabitants of Cush (situated on the coast of Somalia, opposite southern Arabia, and probably peopled from Arabia). The Egyptian, like the Canaanite, belongs to the white race, his red skin being merely the result of sunburn.

The ethnologist, therefore, must be content to leave the sons of Noah to the historian or the theologian. He must start from the fact that the Old Testament tradition considers them to have settled in each of the three zones of the known world, and that the nations who inhabited these zones in a later day were, according to the idiom of a Semitic language, their children and successors. It is with this interpretation that we have to deal.

The three zones formed a sort of square. They were bounded on the north by the Caspian, the mountains of Armenia, the Black Sea, and the islands of the eastern Mediterranean; on the south by the Indian Ocean and the highlands of Abyssinia; on the east by the Caspian and the mountains of Media and Elam; and on the west by the Libyan desert westward of the Nile. The northern zone descended as far south as the island of Cyprus and the ranges of the Taurus; the central zone, included all Western Asia, except Canaan and Western and Southwestern Arabia. These later were comprised in the southern zone along with Egypt and the northern portion of the Sudan.

To our modern notions such a world seems very limited. But, if we put China out of sight, it embraced all the civilized part of the earth's surface. The civilizations of India and of America had not as yet arisen; elsewhere, with the exception of the Indus Valley civilization which is believed to have been inspired from Mesopotamia, all was darkness. It was in the valleys of the Nile and the Euphrates that the first civilized kingdoms of the world had grown up, and the first systems of writing devised. Small as it may appear on our modern maps, the world of Genesis was the cradle of early culture, the field in which the seeds of science were first sown, and the first harvests of human thought and invention were gathered in.



It was, moreover, a world which formed the meeting-place of many different races. It is true that the American Indians, South Asians, Australoids and Mongoloids were absent from it; but on the other hand representatives of many of the leading races of mankind were to be found there. More than one variety of the Caucasoid race was present: the pale-skinned, blue-eyed Libyans, Kabyle and Riff, the darker-complexioned Semites of Arabia and Assyria, the Peoples of the Sea, and the Egyptians of the Nile delta and valley. There were also representatives of the original Caucasoid population of Sumeria, and also of the Hittites, Hurrians and Mitanni, the latter three now known to have acquired an Indo-European aristocracy. Philistines entered from Europe, and at a later date first Persians, then Greeks, followed by Romans, dominated the scene; while the Upper Nile, beyond Egypt and Nubia, remained home to the Negroes. Truly it was a square of the earth's surface into which was crowded much that was to influence the later history of mankind.



## CHAPTER IV

## THE EGYPTIANS

The fertility of the Nile Valley and its delta, and the protection given to that valley by the deserts which shielded it to the East and the West, made it a relatively secure repository for the inventions of the various civilizations which developed in the Middle East. Furthermore the wealth of Egypt (it was the Greeks who gave it the name of Egypt, the Egyptians themselves called it *Keme*, the "black land," because of the unparalleled fertility of the delta soil) caused Egypt to be, under strong government, a power in the area, and under weak government, a prey to its neighbors. Its population has been estimated at around five million, making it possible, when well-ruled, to maintain a massive army employing large numbers of mercenaries (since the Egyptian *fellahin* showed little military inclination). But at other times its wealth made it an attractive subject for plunder. As a result the history of Egypt is interwoven with that of the Middle East, and that of the earliest Israelis was closely interwoven with that of Egypt.

The Egyptians already enjoyed a rich and ancient civilization when the Israelites first appeared on the scene, choosing to ask for refuge in the cultivated lands of Egypt by harsh conditions of the Arabian semi-deserts. It was to Egypt that Abraham went down to sojourn, and Hagar the handmaid of Sarah was Egyptian-born. Egypt forms the center of the history of Joseph, and it became the house of bondage of the children of Israel. In Goshen they first grew into a nation, and the exodus out of Egypt is the starting point of Israelite history.

Who were these Egyptians with whom the earlier records of the Old Testament are so deeply concerned? At first sight, it does not seem difficult to give an answer to the question. The ancient inhabitants of the valley of the Nile have left behind them numberless



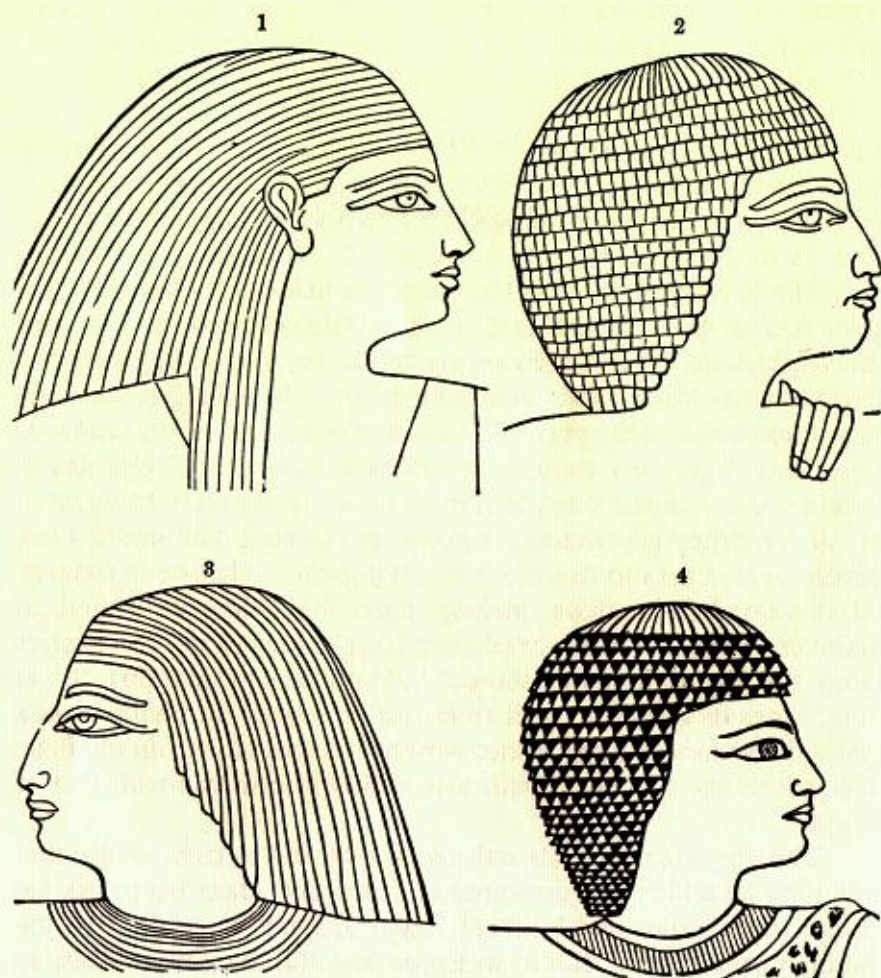


Figure 5: Four Early Egyptians portrayed at Ghiza. These date from the IVth dynasty (26th century B.C.). Numbers 2 and 3 have features characteristic of the Egyptian kings of the first few dynasties, but Numbers 1 and 4 are Europoid in type. While the Ancient Egyptians are loosely classified as Mediterranean Caucasoids, Dr. Sayce believed that there may have been a blond element in the population, akin to the (then) blond Libyans to their West, and also to the reputedly partially blond Amorites on their East.



portray the forms and features of the people who erected them. The museums of Europe are filled with the statues of Egyptian men and women, executed with marvelous skill and life-like accuracy, and the painted walls of the tombs are covered with representations of the scenes of daily life. Moreover, the modern Egyptian, throughout a large part of the country, still displays the physical, the mental, and the moral qualities of his ancestors. The Coptic Christian native, more especially, who has not to the same extent admixed with his Arab conqueror as has his Mohammedan brother, often reproduces very closely the ancient type as revealed by the ancient wall paintings, by skeletal evidence and by mummified remains.

While classical Greek and Roman writers commented on the relative darkness of the Egyptians, we should remember that the Greeks and Romans of that were fairer than they are today, and today's pure-blooded Egyptian is no darker than the ordinary Spaniard or South Italian of today. Professor Virchow was the first to suggest that the red which the Egyptian artists used to portray Egyptian men reflected their sun-tan, since the skin of their women was painted pale yellow or even white. The women protected themselves from the sun; the men did not; hence the difference in the color of their skin in Egyptian portraiture..

As we approach the southern frontiers of Egypt, the color of the skin becomes constantly darker. This is due to long continued intermixture with the dark-skinned Nubians, who once occupied the whole of this region. In a town like Edfu, where the Coptic population has kept itself comparatively free from such intermixture, fair complexions are the rule, but we have only to step into the country to find the Mohammedan peasantry darkening from brick-red to a deep copper-brown. The combined effect of exposure to the sun and of a strain of Nubian blood is often a color which is but a few degrees lighter than that of the Nubian himself.

But although the pure-blooded Egyptian was a member of the white race, he was not, like his Libyan neighbor, a blond. His hair and eyes are black. It is true that red hair, and more especially a red beard and moustache, are occasionally met with in modern Egypt. They are also found in ancient Egypt. The mummy of Ramesses II makes it probable that the oppressor of the Israelites had red hair.

The Ancient Egyptians, somewhat like the modern *fellahin* or peasants of today, were well-proportioned and muscular, with delicate





Figure 6: Two early Egyptian (Vth dynasty) portraits, from Ghiza. The features displayed here, especially in the former of the two heads, are distinctly Europoid, and the facial angle corresponds to that of the Greeks of the Homeric period, a thousand years later. The shape of the eye is a standardized form which for some reason unknown the Egyptian artists give to all races. This could suggest that in pre-dynastic times the population of the circum-Mediterranean lands was more distinctly Europoid in type than are the contemporary, racially-mixed, "Arabs" of North Africa.



hands and feet. They were of medium height and dolichocephalic to mesocephalic. Their hair was straight, but seldom much developed on the face or body. The orbits of their eyes were somewhat small (though in their portraits the Egyptian artists always stylized the eyes for some reason unknown), their noses were straight to convex, though their nostrils, like their lips, were inclined to be full. The lower jaw was massive, as it still tends to be today, and from the days of the first Greek travellers the Egyptians have been celebrated for the size and excellence of their teeth and the thickness of their skulls, possibly the only characteristics which they share with their Negro neighbors to the South.

The Egyptian disposition has in historical times been reputed to be singularly docile, and as Sir Gardner Wilkinson has pointed out, the ancient Egyptians considered an act of humanity worthy of record in stone, even though the more successful Pharaohs revelled in the suppression of their enemies as heartily as did any of their neighbors at that time. On the wall of the palace-temple of Ramesses III at Medinet Habu, Egyptian soldiers are represented as rescuing a drowning crew of the enemy. Diodorus remarks that in inflicting punishments the Egyptians were actuated not by a spirit of vengeance but by a desire to reform the offender. With all this light-heartedness and good temper, however, the Egyptians have always been subject to fits of fanatical excitement and ferocity. They also possess a considerable share of obstinacy, but they are industrious and hardworking: in no other way, indeed, could they have transformed the pestiferous swamps at the mouth of the Nile into the luxuriant garden that it has been since the beginning of history, or year after year have aided, through irrigation canals, the rising and falling Nile to feed an expanded area of desert-land with its fertilizing waters.

The Egyptian is exceedingly quick to understand and learn, and nothing can prove his cleverness more clearly than the fact that throughout the long centuries of Mohammedan dominion the Coptic scribes have contrived to keep the practical administration of the country in their own hands. They have constituted the financial bureaucracy through which Egypt has been governed since the age of the Arab conquest. Indeed, the Egyptian of today still shows a special aptitude for mastering the intricacies of finance, as he also does for acquiring languages.

Despite the clear evidence that Egypt imported multitudes of



slaves, including masses of Nubians and Negroes from the south, the Egyptians clearly maintained a strong racial consciousness, and there is very little evidence of any admixture of the general population with either slaves or conquering peoples in ancient Egypt prior to the Islamic conquest. The kings, it is true, sometimes made matrimonial alliances with the rulers of other nations, and with changing dynasties the throne frequently went out of the previous bloodline. At one time Egypt fell under the rule of the "Shepherd kings," at another time it was under the hated rule of the Persians, and the last dynasty was purely Greek, or Macedonian. But by and large the anthropological evidence indicates that the villagers of ancient Egypt were much the same as the villagers of modern Egypt, notwithstanding the more substantial absorption of alien genes following the Islamic conquest. The Islamic religion, like the Christian religion, has generally tended to play down, if not openly oppose, racial distinctions. But the Egyptians must have maintained strict breeding practices for the long millennia that they were able to retain their independence and preserve their own cultural traditions.

It is in Central Egypt that the Egyptian best preserved his purity of blood. That is to say, it is here that there has been the least admixture with the races who have entered the country since the earliest dynastic period. But the question still remains how far the Egyptian of the age of the earliest dynastic period was of unmixed race. Was what we call the Egyptian race the offspring of the conditions under which the earlier settlers in the valley of the Nile were placed, or did these conditions include in prehistoric times the blending of more than one stock?

Before the dawn of history parts of Egypt were occupied by a long-headed people who practiced cultivation in the fertile soil. These were presumably supplanted, or supplemented, by a slightly different stock, which was broader-headed, and from the arrival of these people we may start to call the population Egyptian. Some Egyptologists have even suggested that Egyptian religion represents a fusion between two radically religious conceptions, one involving a pantheistic system of religion, of high spiritual character, the other remnants of animistic animal-worship of a very different nature.

The conclusion arrived at by the student of Egyptian religion has been confirmed by the spade of the excavator. Rhind at Gizeh, and Sir Flinders Petrie at Medum, found among the tombs of the Fourth



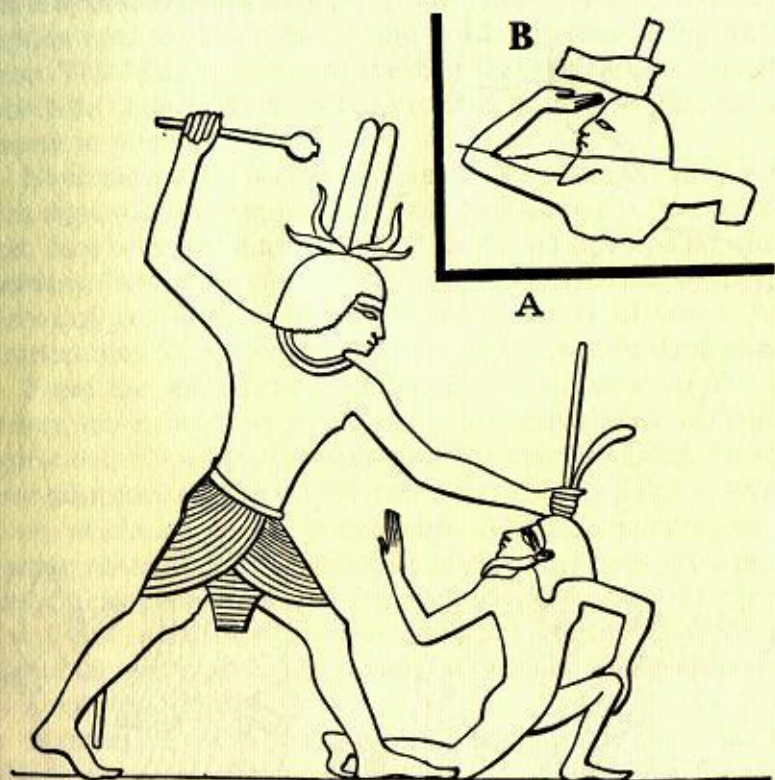


Figure 7: (a) a bas-relief from Wadi Maghara accompanied by an inscription stating that it represents Snofru (IVth dynasty, circa 2600 B.C.) smiting a Semitic "barbarian," and (b) (inset) another Semite about to suffer the same fate. Note the clear difference in the artists' portrayal of the features of the Egyptians and those of the Semites.



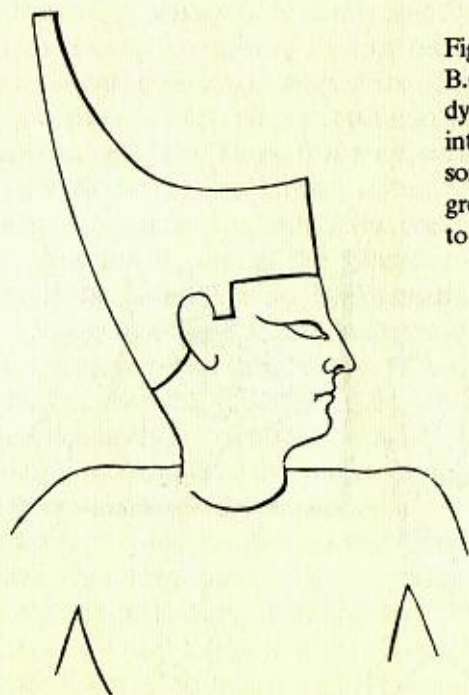


Figure 8: Sesostrus I (1928-1917 B.C.), second king of the XIIth dynasty, extended Egyptian power into Nubia and established a garrison at Wadi Halfa, below which Negroes and Nubians were not allowed to pass into Egypt, except as slaves.



Figure 9: Bas-relief from Thebes of an Egyptian scribe recording Negro prisoners. Note the tightly curled tufts of hair on the heads of the children. It is remarkable that through the millennia very little evidence of Negro blood is found in the features of Egyptians during the dynastic period, indicating that they maintained a racial caste system (until converted to Islam) and did not absorb any genes from their Nubian and Negro slaves.



Dynasty interments which point to the existence of another race besides that which we commonly mean by Egyptian. In these interments there was no trace of mummification; the bodies were placed in the tomb in a mode of burial which was prevalent among certain of the tribes of ancient Libya, and it stands in marked contrast to the Egyptian manner of the disposal of the dead, and the ideas upon which this rested. In none of these were objects so essential in Egyptian eyes to the repose of the dead deposited along with the corpse. This lends credence to the idea that the earliest inhabitants of the Nile delta might have been related to the Libyans who lived adjacent to them.

Nevertheless, the tombs in question are scattered among those which display all the characteristics of Egyptian burial. The people to whom they belonged must therefore have lived side by side with the Egyptians, though as yet they had not been affected by Egyptian beliefs and practices, at all events in the matter of burial. A few centuries later all the inhabitants of Egypt bury their dead alike.

From the fall of the Old Empire at the close of the Sixth Dynasty, the racial type presented by the statues and mummies of Egypt is that of the existing peasantry. The cerebral indices of all the native inhabitants of the valley of the Nile, whether *fellahin* or Copts, remain within much the same limits. All these populations are, speaking generally, straighthaired and orthognathous (non-prognathous); their relatively narrow noses project strongly, and their chins are well developed. There are no significant differences between the skulls of the modern rural Egyptian peasants and that of the villagers of ancient dynastic Egypt.

Mesocephalic and dolichocephalic skulls are common, but none of the skulls are brachycephalic. Indeed, the rulers of the Nineteenth Dynasty – to which Ramesses II, ruler at the time of the Israelite exodus, belonged – were distinguished by their marked dolichocephalism. Ramesses' mummy shows an index of 74, while the face is oval with an index of 103. The nose is prominent, but leptorrhine and aquiline, and the jaws are orthognathous. His chin is broad, the neck long, like the fingers and nails. The great king seems to have had red hair.

The renowned Ramesses III, of the Twentieth Dynasty, was also dolichocephalic, with an index of 73. But the monarchs of the Eighteenth Dynasty were inclined to mesocephalism, and Thotmes III, for



example, the conqueror of Canaan, had a skull with an index of 78.2.

But when we turn to the monuments of the earliest dynasties we find evidence of some brachycephalism. One of the most striking relics in the museum of Cairo is a wooden figure known as the Sheikh el-beled, or "Headman of the Village." It represents a well-to-do Egyptian walking in the fields. An expression of quiet contentment and satisfaction rests upon his face, and his corpulent limbs show that he was accustomed to good living. The figure is exceedingly life-like, and is presumably an accurate representation of the individual in whose tomb it was found. It is from the Fifth or Sixth Dynasty.

Measurements reveal that the head of the figure is brachycephalic, the index being as much as 85.7. The nostrils are somewhat broad, and the "nasal index" much larger than that of the royal mummies of the Eighteenth and Nineteenth Dynasties. The jaws are somewhat orthognathous. The "Sheik el-beled" reflects a new type, which differs from the early Neolithic population and from the standard population of later centuries. This is in line with other evidence of a brachycephalic infusion at the beginning of the dynastic period, perhaps from Asia – there being no population in Africa from which it could have come. The African Negroes, although having more primitively, prognathous crania than the Caucasoids of Europe and the ancient North African Mediterranean littoral, were universally dolichocephalic.

By the side of the "Sheikh el-beled" and other figures which exhibit a similar type we find statues of the same age in which the later type is represented. The statues of king Chefron, for example, the builder of the second pyramid of Gizeh, are distinctly mesocephalic. But all through the later dynastic periods, the ordinary Egyptian remains non-brachycephalic. Whatever entered Egypt at that early age disappeared, or was absorbed. And the dynastic families that controlled Egypt were often of Asian or Libyan origins, ranging in later millennia to include the Hyksos, the Libyans, the Persians, and, after the conquest of Egypt by Alexander the Great, the purely Greek (Macedonian) Ptolemaic rulers. The latter dynasty proved to be efficient, enlightened rulers, who developed Alexandria into a great center of Greek learning, but preserved the Egyptian religion, Egyptian architecture and civic monuments. It was only after the conquest of Egypt by Rome, and the transfer of Egypt to the Byzantine segment of the Roman Empire, with its forcible conversion to





Figure 10: The famed Nefertiti, wife of Akhenaten, whose reign marked the attempt to replace the old Egyptian gods by the worship of "Truth," as symbolized by "light," represented by the solar disc.





Figure 11: Here the Egyptian artists clearly contrast the racial characteristics of Nubian and Semitic emissaries paying homage to Hatshepsut (Harshepsowe of the XVIII dynasty, 16th century B.C.). As widow of the Pharaoh Tuthmoses II (see cover picture), Hatshepsut assumed the Double Crown of Egypt on her husband's death, even donning the ceremonial Pharaonic beard, to rule Egypt successfully with the close collaboration of the High Priest.



Christianity and subsequent forcible conversion to Islam, that the Egyptian populace, which absorbed relatively little alien blood during the millennia that preceded the Moslem conquest, yielded – especially in the towns – to admixture with other stocks. Even then, the villagers still reflect the skeletal character of the lower class Egyptians of Pharaonic times.

Ancient Egyptian tradition pointed to "the divine land" of Arabia Felix as that from which their principal deities had migrated. Hathor was the goddess of Punt, Ra had journeyed like the Phoenix from the Arabian land of spices. "The divine land" was Southern Arabia (the fertile Yemen), the source of the sweet-smelling incense which was offered to the gods. It was also the source of the sacred trees which the Egyptians planted beside the temples of their deities. These trees, such as the persea and the sycamore, are now extinct in Egypt, manifest evidence that they were not indigenous in the soil of Egypt and were preserved from extinction there by artificial protection. When that protection was removed with the overthrow of Egyptian paganism – replaced first by Christianity and then by Islam – the sacred trees also disappeared.

Botany thus supports the tradition which brought the non-animistic divinities of Egypt from Arabia Felix. The migration of the divinities may have accompanied the migration of their worshippers. It is not surprising, therefore, that the casts taken by Sir Flinders Petrie of the ethnological types represented on the Egyptian monuments show a parallel between the type of the Egyptians and the people of Punt, if we accept that Punt included the southern coast of Arabia as well as the adjacent coast of Africa. It was only in the time of the Eighteenth Dynasty that the term was further extended to include the Somali region. In color, form, and features the inhabitant of Arabian Punt resembled the inhabitant of Egypt. Like the latter his skin burns red in the sun; he has the same shapely limbs and medium stature, the same delicate hands and feet, the same form of skull and face. In only two respects does he differ from the subjects of the Pharaoh. His lower jaw is not so massive as that of the Egyptian, and the square beards which in Egypt were reserved for the gods and for the kings who impersonated the gods were worn in Punt by most of the men. This last fact is further curious evidence supporting the possible Puntish ties to the Egyptian upper classes.

The extraordinary similarity between the way the Egyptian



artists portrayed Egyptians and the way they portrayed the people of Punt is the more striking when we remember the realistic character of Egyptian drawing, and the temptation for the artist to depict his countrymen as a peculiar people quite different from the barbarians of the rest of the world. But he drew his subjects from life, and the result was that the man of Egypt and the man of Punt are portrayed in the same fashion. Nowhere else, it seems, did the Egyptian find a population which resembled that of his own country; the nearest in type were the Phoenicians of Kaft, who in general appearance remind us of the natives of Punt. But, apart from the Phoenicians of Kaft, among the nations of the world known to the Egyptians Punt alone contained a population which in outward form resembled that of Egypt.

This fact throws light on the philological relationship of the Egyptian language to the Semitic and Cushite idioms, although there is also a kinship to Berber. The fundamental conceptions of grammar, the pronouns and certain of the roots, are too closely alike in these branches of human speech to be the result of mere coincidence. On the other hand the differences are numerous and profound. The triliteralism which is characteristic of the Semitic languages is not to be discovered in Egyptian, and we find little or no trace of the sounds peculiar to the Semitic alphabet. It is, therefore, to the parent Semitic speech, to that lost mother from which the existing Semitic dialects are derived, that the ancient Hamitic language of Egypt was akin. We may regard them as two sister-tongues, once spoken side by side. As we have suggested, the primitive home of the Semitic family of speech, the region where triliteralism became its stereotyped characteristic, was most likely Northern and Central Arabia. Southern Arabia and the land of Punt may have ties to the earliest known Egyptians we can trace.

We must wonder, therefore, whether it was from the neighboring Asian lands, notably Arabia, that the Egyptians originally came. In the rich Black Land of the Nile delta they may have displaced an older population akin to the Libyans who survived to the immediate West of Egypt. They brought with them the arts of industry and agriculture, possibly learned from contact with the Sumerians, and, by slow degrees transformed the marshes of the Delta into the garden of the ancient world. They learned how to use the annual flooding of the Nile to spread its waters over fields of ripening crops, and carried



these waters far into the desert by means of canals. In place of the animals to whom worship may have hitherto been paid by their predecessors, they introduced the deities of "the divine land," deities of light and gladness and moral attributes, and erected temples to them, first of wood, and afterwards of stone. Kingdoms sprang up on the banks of the Nile, and a system of pictorial writing was invented out of which a syllabary and then an alphabet gradually developed. At length the whole country was united under the sway of Menes, possibly to be identified with Na'rmer, who united the crowns of Upper and Lower Egypt and established what we call the First Dynasty. Great monumental works began to be executed. Memphis, the capital of the unified kingdom, was built. The sphinx of Gizeh was carved out of rock and the pyramid of Saqqarah constructed as early as four and a half thousand years ago. Through six long dynasties the "Old Empire" lasted; then came a period of disaster and decay, and when Egypt once more appears in history under the rulers of the Twelfth and Thirteenth Dynasties, in the age of the so-called "Middle Empire," its capital has been shifted from Memphis to Thebes, and the faces of the kings themselves seem to have undergone change. It is probable that foreign elements had come to mingle themselves in the blood of the ruling family.

The Middle Empire was in turn overthrown by the invasion of the Hyksos or "Shepherd-kings" from Asia. The Egyptian term derives from *hiq-khase*, meaning "chief of a foreign hill-country." Some of their names, at least, appear to be Semitic, and of a variety used by the Amorites. They brought with them their own administrators, and many of the Egyptian princes sought refuge in the far south, while the Delta, and for a time, even Central Egypt, remained under their rule. Comparatively few Hyksos monuments have been discovered. Those that have exhibit a distinctive type of features, very unlike that of the Egyptians. The face is thickly bearded, the hair is wavy, the nose broad and sub-aquiline, the cheek-bones high, the forehead square, and the expression is determined. The soft urbanity so characteristic of the Egyptian face in statuary is replaced by an expression of sternness and vigor. Among the ethnological types presented by the Egyptian sculptures there is only one which can be compared with that of the Hyksos monuments. This is a type which some have identified with Northeastern Syria, in the district called Nahrina by the Egyptians and Aram-Naharaim in the Old Testament. It was a



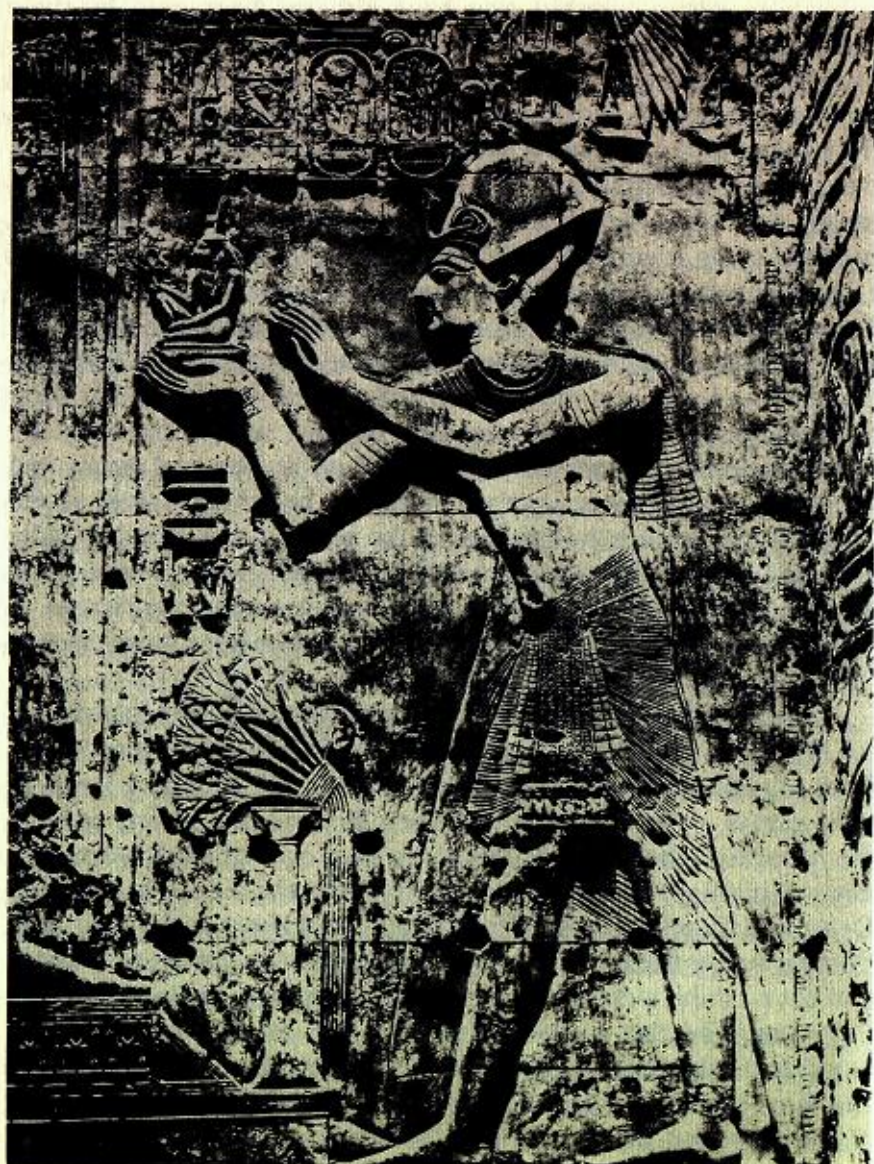


Figure 12: A bas-relief of Seti I (or Sethos I, circa 1319-1304 B.C.) of XIX dynasty, builder of the temple at Abydos. Seti turned back the invading Libyans and their blond Aegean allies on the Western borders, reconquered Canaan as far as Kadesh, and suppressed the Negroes to the South.





Figure 13: A bas-relief of Ramesses II the Great (XIXth dynasty, 13th century B.C.) at Abu Simbel. Egypt had only to be efficiently led to be safe from invaders. Its soil was rich and well-watered by the Nile, and its population is estimated to have numbered some five million. However, its own people were not warlike, and its armies were usually mercenaries recruited from diverse peoples with whom Egypt had contact.



Figure 14: Bas-relief of two prisoners of war: one Negro and one Semitic.



- district which was the center of the Mitanni in the Fifteenth and
- following centuries before the Christian era, and since the cuneiform
- texts discovered at Tel el-Amarna have disclosed to us the fact that
- the language of Mitanni was not Semitic but Indo-European, the
- origin of the Hyksos remains uncertain. However this may be, if we
- are to regard the so-called Hyksos sphinxes of San as reproducing the
- Hyksos type of countenance, it would follow that the hordes which
- overwhelmed Egypt in the twenty-third century B.C. were led by
- princes from northern Syria.

It has been questioned whether the Hyksos monuments really represent the features of the Hyksos themselves, or whether they are not the product of a provincial art of the time of the Twelfth Dynasty which has been usurped and appropriated by the foreign invaders. As some have claimed, the population in the neighborhood of San, the Hyksos capital of Egypt, still reflects traits similar to those of the Hyksos statuary. This would suggest that the Hyksos population were never extirpated from the district in which they had ruled for so many centuries; indeed it is difficult otherwise to explain how it is that the physical type of the population in this part of Egypt should be so different from what we find elsewhere. If, as has been suggested, their nearest analogue is to be sought in Northern Syria and Mesopotamia within the limits of the horse-loving militaristic Mitanni, it is among the inhabitants of this region of Asia that we would need to seek for traces of the racial origin of the Hyksos conquerors of Egypt.

- After 518 years of occupation the Hyksos were finally driven back into Asia by Ahmosis, the founder of the Eighteenth Egyptian Dynasty, and what is known as the "New Empire," was established. The successors of Ahmosis (Tuthmosis I, Tuthmosis II, and Tuthmosis III, conquered Canaan, and extended the dominion of Egypt to the banks of the Euphrates (which they crossed to defeat the Indo-European led, horse and chariot riding Mitanni), and to the fourth
- cataract on the Nile. But it is doubtful whether any of the royal
  - dynasties that governed the Egyptian people after the expulsion of the
  - Hyksos were of purely Egyptian blood. Amenophis III married the
  - daughters of two kings of the Mitanni, and his son, the (part Indo-
  - European?) Pharaoh Amenophis IV, endeavored to introduce
  - monotheism to Egypt. He and his Queen Nefertiti, whose features
  - reflect a more Europoid racial type, were devoted to architecture and



Figure 15: Bas-relief from the temple at Medinet-Habu, showing prisoners of war from diverse races captured by the Egyptians. The first is a Libyan, the second a Semite, the third a Hittite, the fourth a Philistine, and the fifth another Semite.



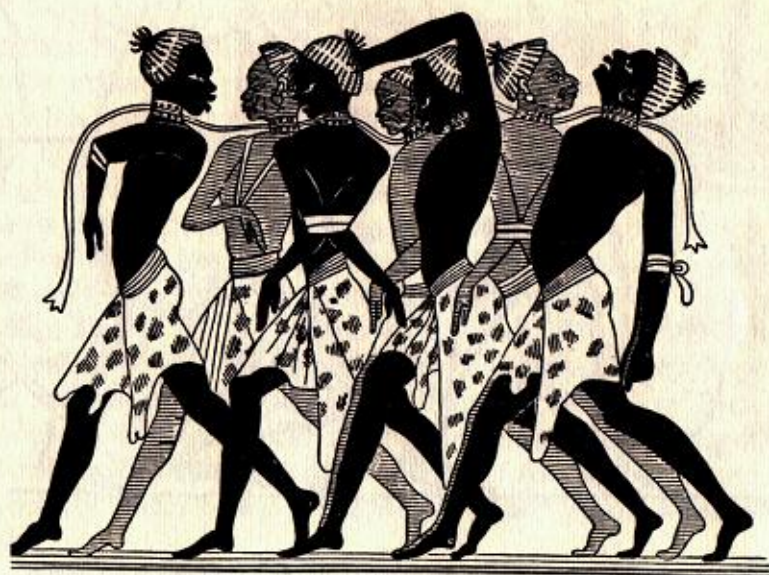


Figure 16: A group of Negro and Nubian prisoners being driven before the chariot of Ramesses II (wall painting from Abu Simbel).

attempted to introduce a greater realism into Egyptian art.

In 1888 a remarkable discovery was made among the ruins of one of the ancient cities of Egypt. Amenophis IV, the son of an Asiatic mother, changed his name away from the Egyptian Amun to honor his new, monotheistic concepts. Taking the name Akhenaten, which symbolized "the glory of the solar disk," he sought to promote a religion centered on the concept of "truth." This was a religious concept which was widely honored among Indo-Europeans, with light (e.g. the solar disc) symbolizing truth, and darkness, the falsehood, or as the Persians called it, the lie. A new capital city was constructed on the plains of Tel el-Amarna, as he sought to promote monotheism, symbolized by light and the solar disk among his unwilling subjects. The native Egyptian priesthood was outraged, and foreigners from Palestine and Syria were appointed to the great offices of state. Eventually, following Akhenaten's death, the Theban priesthood proved able to overturn the proselytizing zeal of this gifted but unsuccessful monarch. Interestingly, when the Indo-European (Macedonian) Ptolemies found themselves rulers of Egypt nearly a thousand years later, they followed a much wiser and more successful policy. While bringing in fellow-Greeks, and developing the new Greek city of Alexandria with its matchless library, they entered upon a lavish temple-building program along traditional Egyptian lines to win the support of the priesthood who controlled the minds of the vast Egyptian populace. In the temples the traditional murals showed Greek Pharaohs as friends of Amun, mixing with honor amongst the gods of ancient Egypt. More than this, however, whereas in all former temples the bas-reliefs showing the Pharaohs communing with the gods had always been on the inside of the temples, where they were seen only by the priests, the Ptolemies had the exterior walls of the temples carved with similar scenes, so that the Egyptian public, who were never allowed into the inner parts of the temple, could see for themselves how the Greek rulers were on the terms of the most favorable intimacy with the ancient Egyptian gods.

Akhenaten's city had but a short existence. The opposition of the powerful Egyptian priesthood to his new religion, and his neglect of military matters in his passion for philosophy, art and architecture, ultimately ended in the fall of his dynasty and the expulsion of the foreigners with whom he and his wife had filled their court. The foundation of the next, Nineteenth Dynasty, marked the triumph of





Figure 17: Compare the relatively unchanging, distinctly Europoid character of these Egyptian rulers ranging from roughly 2000 to 1000 B.C.: Clockwise, from top left, we portray (a) a painting of a royal prince from the tomb of Perhai, at Eletheias (circa 2000 B.C.), (b) a bas-relief of Horus, circa 1400 B.C., and (c) Nofre-Ari, wife of Ramesses II, circa 1300 B.C., (d) Ramesses VII, circa 1000 B.C..

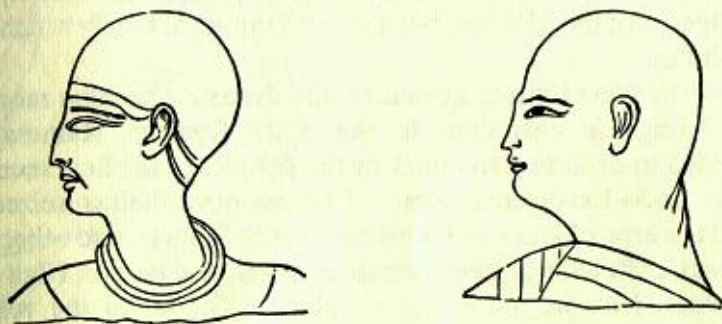


Figure 18: Two Egyptian priests, namely Amen Hrihor (left) and his son Phisham (right) ruled as kings of Upper Egypt toward the end of the XXth dynasty (circa 1200 B.C.). This was a period when the priesthood of Amunre at Karnak wielded the dominant power, although Ramesses XI was still nominally Pharaoh of all Egypt. Priests customarily shaved their heads.



Figure 19: Shoshenk I (935-914 B.C.) of the XXIIth dynasty. This is the biblical Shishak, who stormed Palestine and robbed the temple in Jerusalem. For several centuries Egypt was largely in the hands of its mercenaries, with Libyans, especially, exercising much power.



- Egyptian culture, and "a new king arose which knew not Joseph."
- Yet Sethos I and Ramesses I and II of the Nineteenth Dynasty
- can hardly have been of unmixed ancestry. Their type of face is
- European rather than Egyptian, and it is possible that Indo-European
- royal blood may have flowed in their veins not only from dynastic
- marriages with the Mitanni, but also with the royal family which ruled
- the Hittites.

As the New Empire advanced, the dynasties became more and more foreign in character. In the XXth Dynasty, Ramesses III succeeded in defeating an attack by the peoples of the Sea, seemingly Aegean Indo-Europeans, some of whom nevertheless seized and settled the area of Gaza as Philistines; but the Libyan and other hired mercenaries steadily gained increasing power, and Hrihor, High Priest of Karnak, became the effective ruler in Thebes in the reign of Ramesses XI. The Twenty-second Dynasty, to which Sheshonk (the biblical Shishak), conqueror of Jerusalem, belonged, was of Europoid Libyan ancestry. The Twenty-fifth, so-called "Ethiopian," dynasty, comprised the descendants of the viceroys who ruled Nubia for the Pharaohs. They are believed by some authorities to have been Libyans, as Libyans were dominating many Egyptian offices at that period. Some have thought that because of this name they were black, but this is as absurd as to assume that a Roman consul of patrician descent, born the son of a Roman governor in Roman North Africa, was therefore an "African." The Twenty-sixth Dynasty, which attempted an antiquarian revival and professed to represent all that was most national in the Egyptian character, allied itself with the Greeks. Later followed a period of unpopular Persian domination; but this ended when Alexander the Great destroyed the Persian empire, and Egypt fell under its final Dynasty, the Ptolemaic, to be ruled efficiently by descendants of one of Alexander's Macedonian generals following the break-up of Alexander's Macedonian empire.

The preservation of the traditional Egyptian type in the villages has been mainly due to the high fertility and physical toughness of the Egyptian, and perhaps to the fact that he had built up an immunity to the local diseases, and was better adapted to the climatic conditions which surrounded him than the strangers who settled in his midst. To this day the children of Europeans thrive but poorly, even in Northern Egypt. But it would also be due to their relative numbers – Egypt's fertility supporting a large native population – and to strong

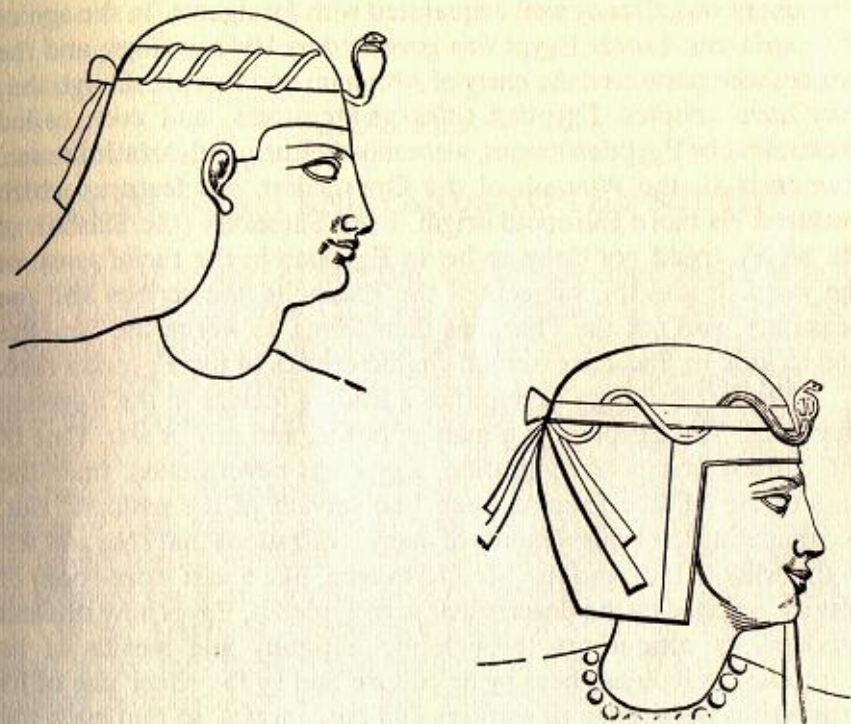


Figure 21: The last Egyptian dynasty was the Ptolemaic, or Macedonian. During this time the Ptolemaic Pharaohs, descendants of one of Alexander the Great's generals, conserved Egyptian culture, religion and social structure (building many new temples and rebuilding others), but encouraged Greek science and arts among the many Greeks they imported as major landowners. They further enriched Alexander the Great's city of Alexandria, with its famed library, to become a major center of Greek learning. Their reign only came to an end when Antony committed suicide after his defeat at Actium and Cleopatra (left) was defeated by Octavian, with the ensuing Roman conquest of the entire Levant. Portrayed to the right is Philip, Cleopatra's son by Julius Caesar.



kinship rules and marital customs which excluded strangers.

It will thus be seen that the Egypt referred to in the Old Testament was already well acquainted with foreigners. In the age of the patriarchs, Lower Egypt was governed by Hyksos kings; and the princes who permitted the entry of Abraham and Joseph, though they may have adopted Egyptian titles and customs, and even called themselves by Egyptian names, were mostly Europoid-Asiatic in race. Ramesses II, the Pharaoh of the Oppression, has features which declared his more Europoid origin. Even Sheshonk (the Shishak of the bible), could not claim to be an Egyptian in the racial sense of the word. It was the subjects of the Pharaohs, the scribes and the peasantry, and not the Pharaohs themselves, to whom the Israelite had to look to find the essential characteristics of the Egyptian race.

The fact strikingly exemplifies a leading feature in the Egyptian character. The Egyptian is a man of peace, and not of war. One of the earliest homes of civilization, Egypt has nevertheless, since the days of the Middle Empire, been "the servant of the nations." But, accumulating the achievements of many civilizations that rose and fell in the Middle East and the Mediterranean, like a vast store-room of history, isolated by the deserts that surrounded it, Egypt nevertheless subdued its conquerors through the antiquity and wealth of its storehouse, subduing them by its culture and by the sheer size of its prosperous population of workers and bureaucrats, so that even the proud Hyksos princes, and the learned Greeks brought in by the Ptolemaic dynasty, were awed by its antiquity and adopted many of its attributes and practices. But although the foreign rulers generally found it easier to rule through the Egyptian religious bureaucracy than by opposing it, as Akhenaten did, they remained foreigners. The Egyptian could not govern himself; the head of the state needed to be possessed of other qualities than those which distinguished the denizen of the Nile. The Egyptian want of the military spirit brought with it the want, also, of a power of political initiative.

## **CHAPTER V**

### **CUSH, NUBIA AND LANDS TO THE SOUTH**

Cush, the brother of Mizraim, has already come before us in a former chapter. The name Cush was of Egyptian origin. Kash or Cush vaguely denoted the country which lay between the First Cataract and the mountains of Abyssinia, and from the reign of Thothmes I to the fall of the Twentieth Egyptian Dynasty the eldest son of the Egyptian monarch bore the title of "Royal Son" or Prince of Kash. In the reign of Menepthah, or Merenptah, the Pharaoh of the Exodus, one of these princes of Kash had the name of Mes, and may thus have originated the Jewish legend reported by Josephus, according to which Moses, the adopted son of an Egyptian princess, conquered the land of Cush.

As the Assyrians transformed Mizri or Mizraim, "Egypt," into Muzri, so too they transformed the name of Kash into Kusu. It is this Assyrian pronunciation which has been followed in the Old Testament. It was first supposed that the pronunciation was of Canaanite derivation, but that supposition has been disproved by the tablets of Tel el-Amarna, which show that in Canaan, as in Egypt, the pronunciation was Kas.

Kas or Cush was used as a term for the region known as Ethiopia to the geographers of Greece and Rome. But it was only by degree that the name came to cover so wide an extent of country. At the outset it denoted only a small district on the southern side of the Second Cataract. Near Wadi Halfa an inscription has been found enumerating the tribes conquered by Userthesen of the Twelfth Dynasty, as he marched from the boundaries of Egypt up the Nile. Almost at the head of them stands the tribe or district of Kash.

In the age of the Eighteenth Dynasty, however, the term already included the whole of Nubia. From this time onwards for several centuries Cush formed a vassal province of Egypt, with its local chiefs being brought up in the Egyptian culture, and reigning as vassals of Egypt. The Egyptians regularly drew taxes in the form of slaves from



Nubia, taking entire families sent to them by their viceroys. However, they also settled a manorial system on Nubia, using the Nubians as a workforce on Egyptian estates established alongside the Nile.

But the Twentieth dynasty made extensive use of foreigners in its bureaucracy, with Libyans, Canaanites and Europeans from the Aegean achieving key positions. During the troubled days which ushered in the Twenty-first Dynasty, Libyans dominated much of Upper Egypt and, it is believed, held the key positions in Cush. Then, in the reign of Ramesses XI, the last of the XXth Dynasty, the viceroy of Cush, a certain Pinhasi, took control of the military stationed in Cush and used it to invade parts of Upper Egypt. However, in the year 1080 B.C., the High Priest of Thebes Herihor (or Hrihor), who was certainly a Libyan, took full control of Upper Egypt and drove Pinhasi back into Nubia. Styling himself as king of Upper Egypt, Herihor and his descendants continued to exercise control over Upper Egypt for four generations. This was the period in which Solomon allied himself in marriage with the weak dynasties of Lower Egypt by taking an Egyptian princess into his harem.

But with the rise of the Twenty-second Dynasty, the Dynasty of Sheshonk, the Shishak of the bible, the fortunes of the Theban priests changed for the worse, and they and their supporters appear to have fled to Nubia where, in the capital city of Napata, under the sacred shadow of Mount Barkal, they introduced the worship of the Theban god, Amun, and established an independent "kingdom of Cush." The kingdom lasted long, and under Sabako and Taharka, the So and Tirhakah of the Old Testament, they marched north into an Egypt which was reduced to anarchy, and for a time even reduced the whole of Egypt to subjection. The so-called XXVth dynasty, the "Ethiopian Dynasty," of Egypt really consisted of the Libyan-descended rulers of Cush.

But as the power of Egypt weakened, Assyrians eventually took Thebes. Cush declined, and the capital moved further up river, where the independent kingdom of Meroe was established. This survived through Ptolemaic times and its rulers used the prestige of the Egyptian religion to bolster their hold over the Nubians and blacks even after Egypt had converted to Christianity under the Byzantine Emperors – who rebuilt the fortress on Elephantine Island, at the First Cataract, garrisoning it with Bosnian troops from the Balkans, whose mixed-blood descendants remained there until massacred by

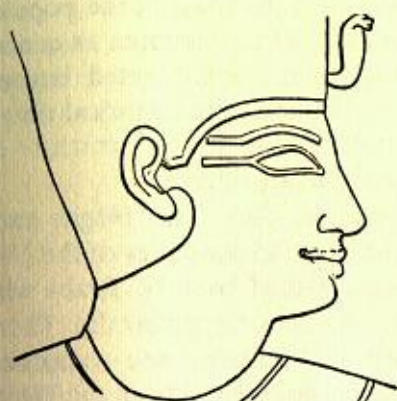
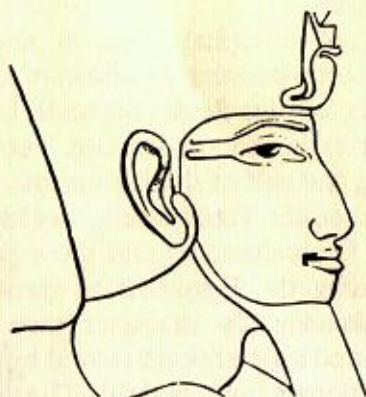
SHABAK-*Sabaco*.SHABATON-*Sevechus*.TAHARQA-*Tirhak* 2.

Figure 22: Many have assumed that the rulers of the XXVth or "Ethiopian" dynasty (circa 751-710) were Negroes. This fable is based on nothing more than the fact that the Egyptian viceroy Pi'ankhi, who ruled Nubia, marched south and defeated the last Pharaoh of the short-lived Libyan XXIVth dynasty, thereby temporarily establishing himself as ruler of all Egypt. The XXVth dynasty (circa 751-710 B.C.), comprised Pi'ankhi, who was succeeded by his brother, Shabaka (top left), followed by his sons, Shebteko (top right) and Taharqa (bottom). Their portraits show little evidence of Negroid influence, although they are obviously not as Europoid as the Macedonian Ptolemies illustrated in figure 21.



— Mamelukes in the Nineteenth Century A.D.! The earlier rulers of  
 — Cush and Meroe were Caucasoid, although the mass of the popula-  
 — tion was black, but as they began to take African women as concu-  
 — bines, the purity of Caucasoid blood was contaminated beyond  
 — recognition, so that no trace of it could be found in historical times,  
 — and as the Caucasoid element disappeared, so did the structure of  
 — civilization in this outpost of former Egyptian culture.

— The Egyptian records establish one fact. The Negro race  
 — formerly extended much further to the north in the valley of the Nile  
 — than it does today, having since been pushed back by Arabs who  
 — continued to enslave them just as the Ancient Egyptians did. There  
 — was a period when Negroes, as well as Nubians, were comprised  
 — within the frontiers of Cush. The Negroes dominated from the White  
 — Nile, from the neighborhood of Lake Chad, from the banks of the  
 — Niger and the Senegal, and from the coast of Guinea, southward to  
 — the Bantu, who today occupy the larger part of Southern Africa,  
 — constituting a race apart.

— The Negro is dolichocephalic and in unmixed form highly  
 — prognathous, with a corresponding recession of the chin. His nose is  
 — flat with wide nostrils, his lips fleshy, his teeth large and good. The  
 — wisdom teeth appear early and are lost late. The cranial sutures are  
 — simple, the arm long, the calf of the leg narrow, the tibia flattened,  
 — and the great toe prehensile. Traditionally they have been reputed to  
 — have little sympathy for realistic art, but to be passionately fond of  
 — rhythmic music, causing the Egyptians to speak derisively of the  
 — Negroes' constant dancing. In character they were traditionally  
 — regarded as indolent and superstitious, moved by emotion more than  
 — by reason, but affectionate and faithful. The two latter qualities  
 — caused them to be sought after as slave or servant. From the age of  
 — the first Egyptian dynasties, armed expeditions were organized against  
 — the land of Cush, chiefly with the purpose of carrying off Negro  
 — slaves, and the number of Negro slaves that entered Egypt during the  
 — course of its histories must have been very great. Egyptian wall  
 — paintings clearly show boatloads of Negro and Nubian slaves being  
 — brought down the Nile into captivity. These are colored black, and  
 — reveal the prognathous mouth and woolly hair clearly, in sharp  
 — contrast to the appearance of the Egyptian guards and boatmen.  
 — There can be no confusion as to who is a Negro or a Nubian and who  
 — is an Egyptian. The contrast is of the sharpest. Only in the tendency

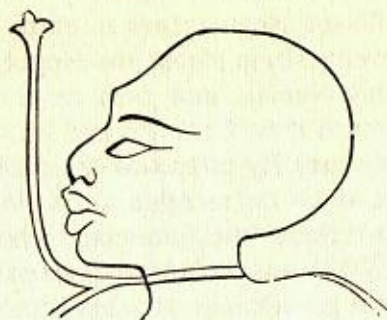


Figure 23: Bas-relief of a Nubian prisoner from circa 1600 B.C. The lotus-bud sketched in by the artist, and linked to his halter, was a hieroglyph for "south," indicating that he came from a land to the South of Egypt.



Figure 24: (a) Colored bas-relief of a Negro prisoner from the walls of the temple at Medinet Habu, dating from the time of Ramesses III. (b) Another colored bas-relief, from Abu Simbel. The facial features of this prisoner would suggest that he came from one of the small groups of Bushmanoids still surviving at that time in parts of upland savannah Africa.



- of Egyptians to be portrayed with slightly full lips (but never as full as those of the Negroes) is there any similarity. There is no evidence
- that the Egyptians allowed Negro genes to enter their race to any
- great extent, except eventually in Nubia and Upper Egypt, where the
- influence was probably Nubian, and even most of this may have
- occurred during the much later Christian and Muslim epochs.

- After the XIIth dynasty, Egyptian scribes refer frequently to both Nubians and Negroes, and some mention too is made of them in the Old Testament. Ebed-melech, "the Ethiopian," who saved the life of Jeremiah (Jer. xxxviii. 7-13), was probably at least part-Negroid. Cushi "the Cushite," the great grandfather of Jehudi "the Jew" (Jer. xxxvi. 14), was also darker than the Egyptians. Although in contact with Egyptian civilization for so many centuries, the Negro learnt little or nothing from it except perhaps the art of smelting iron, although even this might have been first imported into black Africa by peoples who were part Hamite by descent and culture. In most parts of black Africa, the iron age followed immediately upon the stone age, without any intervening period of copper or bronze usage.

- In the south of Egypt we find ancient drawings on the same stones as we find inscriptions from the Fifth Dynasty, and whereas in the case of the latter the weathering of the stone has been so slight as to make them appear the work of yesterday, the weathering undergone by the figures indicates an enormous lapse of time. These are believed to have been the work of Khoisan Capoids, akin to the Bushmen of today and racially quite different from the Negroes. The Capoids are, and were, a non-prognathous people who formerly occupied wide areas of grassland Africa (see Figure 24b) when the climate was not so dry, and were excellent graphic artists. Moreover, among the figures that they portrayed, the giraffe constantly appears.
- Now the presence of the giraffe shows that the country, which has
  - been a barren desert since the beginning of Egyptian history, must
  - once have been a well-watered plateau covered with the trees upon
  - which the giraffe is accustomed to browse. The ostrich is as common
  - a figure as the giraffe, and yet the absence of the ostrich from the
  - hieroglyphic syllabary, where the birds of Egypt are so plentifully
  - represented, implies that it was unknown to the inventors of the
  - ancient Egyptian system of writing. It is now believed probable that,
  - as Sir Flinders Petrie first suggested, the Bushmen were early
  - predecessors of the Egyptians in the upper valley of the Nile.

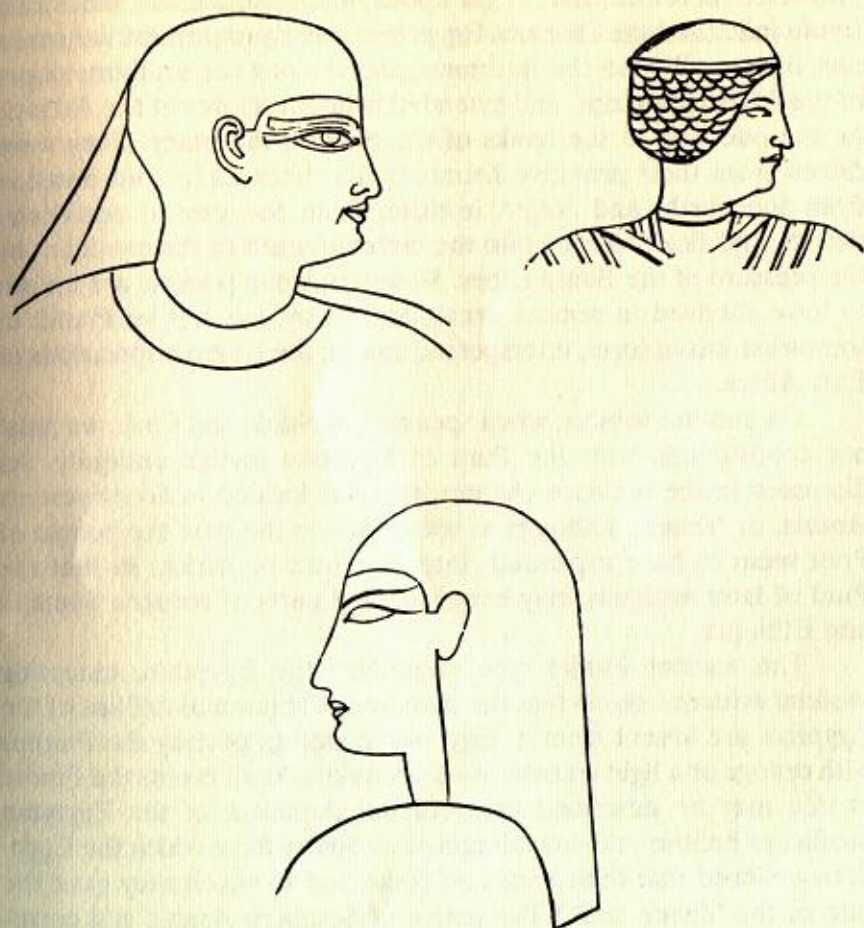


Figure 25: Rulers of the independent kingdom of Meroe, an offshoot of Caucasoid-ruled Nubia situated further up the Nile in Black Africa. For a time this was originally a white-ruled outpost of Egyptian culture, which it preserved for some time even after Egypt was Christianized under Byzantine rule. The upper two figures are unidentified kings, the third is a priest. Note the distinctly Europoid appearance, which reflects their possible Greek or Libyan ancestry. With the massive availability of Negro concubines, however, the Meroite kingdom inevitably acquired a mulatto court, and eventually disappeared from history.



This view has been corroborated by discoveries in the south of Tunisia, in Oran and Morocco, of similar rock drawings. It is probable, therefore, that at an epoch when the Sahara was still a fertile land, and the Delta of Egypt was merely an arm of the sea, a race of men allied to the Bushmen ranged along the southern slopes of the Atlas mountains, and extended from the shores of the Atlantic on the one side to the banks of the Nile on the other. They were driven from their primitive haunts by the later Caucasoid invasion from the north, and Negro invasion from the central equatorial forests, and finally forced into the extreme south of the continent by the pressure of the Bantu tribes. However, some pockets are known to have survived in remote areas, and today can still be found, in somewhat mixed form, interspersed among the Negro populations of East Africa.

On another subject, when speaking of Nubia and Cush, we must not confuse this with the Punt of Egyptian mythic antiquity. As discussed in the previous chapter, this was located in Southwestern Arabia, or Yemen, although at some time in the past the people of Punt seem to have expanded into the Horn of Africa, so that the Punt of later antiquity may have included parts of modern Somalia and Ethiopia.

The ancient Punite type resembles the Egyptian, excepting skeletal evidence shows that the massive lower jaw and full lips of the Egyptian are absent from it. Egyptian paintings portray the Punites with orange or a light cinnamon-colored skin. At all events the Punite profile may be described as a refined duplicate of the Egyptian profile, as befitting the inhabitants of a country from which the Egyptians believed that their gods had come and to which they gave the title of the "divine land." The native of Southern Arabia still corresponds in outward appearance to the Punite of old time. His skull is dolichocephalic, and (where unmixed with the genes of Negro slaves) his nose is straight, unlike the Semitic type characteristic of Northern Arabia and Canaanite Semites. His features are clear-cut, his hair dark and either wavy or straight, his lips thin, and his complexion similar to that of the Egyptians. From time to time numbers crossed to the neighboring shores of the Horn of Africa, and there mingled their blood with that of the earlier populations. It is to this mingling that we must trace the typical Abyssinian of today, with his clear-cut features, straight or wavy hair, thin nose and relatively thin lips, but

his skin of darker, more Negritian color. In fact, apart from color, he has preserved most of the characteristics of the race from which the main bulk of his ancestors were sprung. The Queen of Sheba "came from the utmost parts of the earth to hear the wisdom of Solomon."



## CHAPTER VI

## THE SEMITES

The term "Semitic" was invented by the German scholar Eichhorn, based on the biblical name "Shem." The Semitic family of speech includes Hebrew, Phoenician, Aramaic, Assyrian (which became the language of latter-day Babylonia), Arabic, and "Ethiopic" or Ge'ez. Eber, Aram, and Asshur were all sons of Shem, and the South Arabian tribes claimed descent from Joktan. In default of a better title, therefore, the term "Semitic" was accepted to denote the group of languages of which Hebrew, Aramaic and modern Arabic form part.

Racially, the original speakers of the Semitic languages may be classified as part of the Atlanto-Mediterranean stock – dark whites. Their center of origin would appear to be the Arabian peninsula, where they may have overrun a more ancient Veddoid population in the southern areas. To the extent that they were originally a semi-nomadic herding people, they tended to be warlike, and in the course of time, like the Indo-Europeans to their north, expanded in all directions. In the northeast they penetrated Mesopotamia, originally inhabited by the Sumerians and other brachycephalic peoples, and established the Assyrian empire. To the northwest they invaded Canaan, and displaced both the lighter-colored Amorites and Philistines, after which latter people Palestine was named. The Jewish people were but a small group amongst the Semites, and settling in southern Canaan they found themselves in a turbulent area, located between diverse empires such as the Hamitic-speaking Egyptians, the Semitic-speaking Assyrians, and the Indo-European-speaking Hittites. At an early time they wandered into Egypt and became slaves there, and later, after invading and annexing a part of Canaan, many were carried off into captivity in Assyrian-controlled Babylonia, where they were treated well and learned much from the ancient Mesopotamian culture of their captors.

— Today few Jews, if any, can trace pure descent from the



Israelites of biblical times, though there do seem to be common genetic strains that link the widespread populations who adhere to one or other faction of the Jewish religion. This is because even in biblical times the Jews mixed with alien populations around them, and after the diaspora there were frequent periods during which the dispersed Jewish populations mixed fairly freely with the diverse races amongst which they found themselves. We have already seen that in historical times there are members of the Semitic race who do not speak Semitic languages, and speakers of Semitic languages who do not belong to the Semitic race. There are Jews who know only English or German or Spanish, while Arabic dialects are spoken by the Nubians of Southern Egypt. The ancient population of Canaan, situated between North Africa and Asia, early became very mixed, and it is probable that a significant part of it remained non-Semitic, even after its subjugation by Semites, even though it learned to speak a Semitic idiom.

Nevertheless, linguistically the Semitic languages are as closely akin to one another as are the modern languages of Europe, and imply a parent-speech which stood in the same relation to them that Latin stands to the Romanic dialects. At various periods in time, the several Semitic idioms branched off from this parent speech. But they were all distinguished by the same strong family features, more especially by a characteristic which is met with in none of the other languages of the world. This is what is usually known as the "triliteralism" of Semitic roots. Most Semitic words are built upon a skeleton of three consonants, the grammatical meaning of each word depending on the vowels with the help of which the consonants are pronounced. Thus *qatal(a)* means "he slew," *q'tol* "slay," *qatl* "slaughter." The principle of triliteralism is carried out with such regularity as almost to seem artificial. Even words which appear to have originally consisted of two consonants only have been made to conform to it. Such a characteristic can have imprinted itself upon the language only at a time when its speakers were linguistically isolated from the rest of mankind and lived by themselves in a compact community.

There is evidence that this community lived in Northeastern Arabia and led the same nomad life as the Bedouin of today. The names of such animals and plants as are found in all the Semitic dialects point to this part of the world as the cradle of the stock. On the other hand, there are no indications of any settled life in large



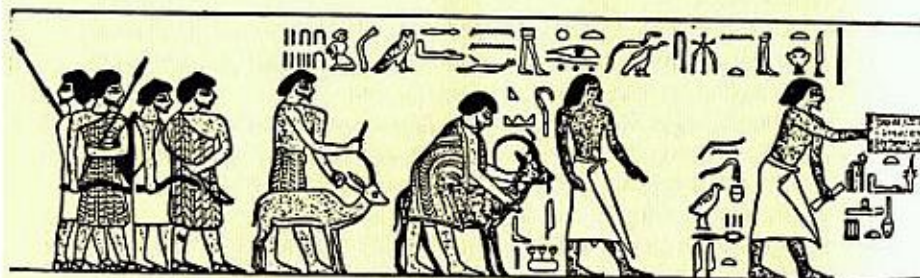


Figure 26: Nomadic Semites seeking permission to enter the richer pastures of Egypt, probably during a period of drought. These were portrayed at Beni-Hassan, close to the Wadi el-Arabah, a natural point of entry to Egypt from Asia. The animals with them have also been identified as Asian, possibly offered in payment of a frontier "tax" to the Egyptian governor, "General" Nevotph, illustrated in Figure 27. The Asians are painted with yellow skins; the Egyptian with red.

cities. Indeed the word *alu*, which signifies "city" in Assyrian - the first of the Semitic languages to come under the influence of culture and civilization - is the same as the Hebrew *ohel* "tent," and primarily meant, not the city of civilized life, but the tent of the wandering nomad. In Hebrew the word retained its old signification of "home," and when it is said that the Levite of Bethlehem was told by his father-in-law that he might "go home" (Judg. xix. 9), the expression literally means "go to thy tent."

The "house" of the primitive Semite was nothing more than the temporary shelter he erected for himself in the desert; when he became acquainted with the palaces of Akkadian Babylonia he had to borrow the non-Semitic term by which they were described, *e-gall* or "great house," and adapt it to his own organs of speech, making it *ekallu* in Assyrian and *hekal* in Hebrew.

The circumstances in which it was placed make it probable that the primitive Semitic community consisted practically of only one race. It is true that there may have been slaves and captured women in its midst but it is unlikely, in the earliest times, that these belonged to another race; it is also true that the attractions of a wandering life may have caused individual members of neighboring tribes or nations to join it from time to time. We know how largely the Gypsies have been recruited in such a way. But on the whole these additions to the community cannot have made much impression upon it. The geographical conditions of the country it inhabited preserved it from mixture and helped keep the race pure. The offspring of foreign wives would have inherited the physical characteristics of the stronger parent, and in this case the stronger parent belonged to the nomad race.

If ever, then, there was an instance in which language and race were convertible terms it was that of the primitive Semitic community. The peculiarities which mark off the Semitic languages from the other languages of the world, more especially the "triliteralism" upon which they are built, are the creation of a single family of mankind which led a separate and isolated life at the time when these peculiarities were permanently fixed. If we would still find the Semitic race in its purity we must look for it in the locality in which its younger life was nursed, and among nomad tribes who still preserve, almost in their entirety, the characteristic features of the parent Semitic speech.

Northern Arabia was the early home of the Semitic stock, and



it is in Northern Arabia that we still meet with it but little changed. In Central Arabia the vocalic terminations may still be heard which distinguished the three cases of the primitive Semitic noun from one another, but which have long since been lost elsewhere in Semitic speech. It is there, too, that we may still hear the peculiar sounds of the parent-language, which had already disappeared from cultivated Assyrian four thousand years ago, pronounced today as they were by the first ancestors of the Semitic race. And there, moreover, we may still see the Semite leading the life of his earliest ancestors, wandering with his flocks in search of pasture, sheltering himself at night under a tent of camel's hair, or traversing the sands of the desert on a camel's back.

The Bedouin of Northern Arabia, and to a lesser extent the settled population of the Hejaz, may therefore be regarded as presenting us with the purest examples of the Semitic type. But even the Bedouin are not free from admixture. In the Sinaitic Peninsula we are able to trace their past history, and it shows us how difficult it is to discover anywhere in the world a really unmixed race. The Towarah, who form the main bulk of the population of the Peninsula, are emigrants from Central Arabia. They poured into the country at the time of the Mohammedan conquests and dispossessed the older Nabothian population, the "Saracens" as they were called by Christian writers. One tribe only, the Jiballyeh or "mountaineers," can claim a different ancestry. And even these are partly descended from the Egyptian and Wallachian prisoners whom Justinian attached as serfs to the Monastery of St. Catherine. The people who engraved the "Sinaitic" inscriptions on the rocks in the earlier centuries of the Christian era have had to make way for strangers.

It must be remembered, however, the Sinaitic Peninsula is but an outlying appendage of the primitive Semitic domain. It is in a certain measure cut off from the rest of Arabia, and since the age of the Third and Fourth Egyptian Dynasties it has been under the influence of Egypt. Further east, Arabia becomes even more barren, and there has been less reason for any mixture or displacement of population.

If, then, we would trace the racial characteristics of the Semites, it is to Northern and Central Arabia that we should naturally turn. And that we are right in doing so is shown by a comparison of the type we find there with that of the modern Jews, on the one hand,



Figure 27: The Egyptian General Nevotph, commander of the Egyptian frontier with Asia at the time Figure 26 was recorded.

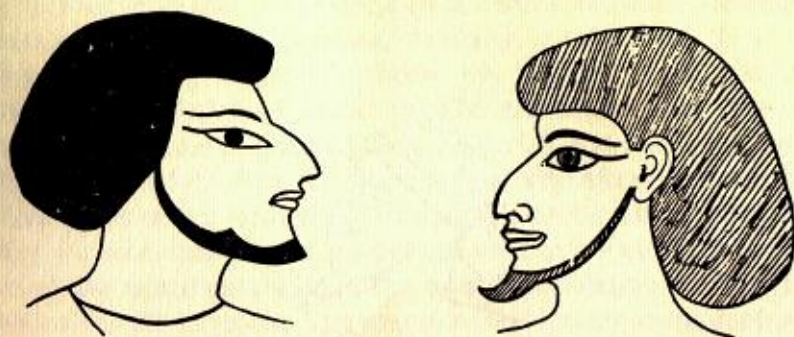


Figure 28: The heads of two Semites from the painted inscription at Beni-Hassan. Both are dark-eyed; but one is shown with red hair, the other with black hair, as are most Semites. Red hair is sometimes found amongst black-haired populations, but is more common among fair-haired people.





Figure 29: Semites and other Asians were assigned yellow as a skin color. These figures have more rounded features than those of the desert Bedouin indicated in Figure 28.



Figure 30: Fourteenth Century B.C. (from Karnak) figure of a Canaanite. The Egyptian text describes this individual as one of "the fallen of the Shos-sou, in their elevation on the fortress of Pelou, which is in the land of the Kanana [Canaan]."

and of the ancient Assyrians, as depicted on their monuments, on the other. The three types agree in all essential features.

But here again we must be careful to define what we mean by the modern Jewish type. The Jewish race is by no means a pure one. It has admitted proselytes from various nations, and at different periods in its career has intermarried with other races. There are the "black Jews" of Malabar, for example, who are descended from the Dravidian natives of Southern India; there are the "white Jews" of certain parts of Europe whose type is European rather than Jewish. The Falashas of Abyssinia are Jews by religion rather than in origin, and it is only by the aid of intermarriage that we can explain the contrast in type between the two great divisions of European Jews - the Sephardim of Spain and Italy and the Ashkenazim of Germany, Poland, and Russia. Indeed we know that few of the leading Spanish families have not a certain admixture of Jewish blood in their veins, which implies a corresponding admixture on the other side.

Even in Biblical times the Jewish race was by no means a pure one. David, we are told, was blond and red-haired (I Sam. xvii. 42. Compare Ruth i. 4, iv. 13.), qualities he may have acquired from an Amorite mother (Book of Kings 1, 16, 17). At all events he surrounded himself with a body-guard of Cherethites or Cretans. (We learn from Sennacherib that the bodyguard of Hezekiah, which defended Jerusalem against the Assyrians, similarly consisted of 'Urbi or Arabians.) Among his chief officers we find an Ammonite, an Arabian, and a Syrian of Maachah. The ark found shelter in the house of a Philistine of Gath (2 Sam. vi, 10, II), and one of the most trusty captains of the Israelite army, whose wife afterwards became the ancestress of the kings of Judah, was Uriah the Hittite. But it is the Egyptian monuments which have afforded us the most convincing proof of the mixed character of the overall population of what had become a Jewish kingdom. The names of the Jewish towns captured by the Egyptian king Shishak in his campaign against Rehoboam, and recorded on the walls of the temple of Karnak, are each surmounted with the head and shoulders of a prisoner. Casts have been made of the heads by Sir Flinders Petrie, and the racial type represented by them turns out to be Amorite and not Jewish. We must conclude, therefore, that even after the revolt of the Ten Tribes, the bulk of the population in Southern Judah continued to be Amorite in race, though not in name. The Jewish type was so scantily represented that



the Egyptian artist passed it over when depicting the prisoners who had been brought from Judah.

Palestine is but another example of an ethnological fact that has been observed also in Western Europe. A conquering and intrusive race tends to disappear. It may survive for many centuries; it may even seem to have crushed the subject population for ever, and to have planted itself too firmly in its new possessions to be rooted out. In France, as has already been noticed, the blond, Celtic and subsequently Frankish conquerors, as known to the writers of Greece and Rome, have had to make way for the older dark, small-limbed race which has again become the predominant type. In Britain, in the same way, the darker pre-Celtic population is taking its revenge upon its fair-haired and fair-eyed Celtic and Anglo-Saxon, Viking conquerors by slowly superseding them.

What has happened in Western Europe happened also in Palestine. For centuries the Jews flourished everywhere except in the Canaanite lands they had seized and occupied as their "Promised Land." In the second half of this century they have reasserted themselves in the lands conquered by their forebears, but the older population they have again dispossessed is breeding faster than the new Israelites are, and the future cannot be foretold. The population around them is Canaanite. In physical features, in mental and moral characteristics, even in its folklore, it is the descendant of the population which the ancient Israelite invaders vainly attempted to extirpate. The Roman succeeded in driving the Jew from the soil which his fathers had won; the ancient Jews never succeeded in driving from it its original possessors. When the Jews departed from it, whether for exile in Babylonia, or for a longer exile in later centuries, the older population sprang up again in all its vigor, as a child of the soil.

It must have been the same in the northern kingdom of Samaria. Today the ethnological types of Northern Palestine present but little variation from those of the south. And yet we have contemporary monumental evidence that the people of the Ten Tribes were of distinctly Semitic race. Among the treasures which the British Museum received from the excavation of the ruins of Nineveh is an obelisk of black marble whereon the Assyrian king Shalmaneser II has described the campaigns and conquests of his reign. Around the upper part of the obelisk run five lines of miniature bas-reliefs



representing the tribute-bearers who in the year 842 B.C. brought the gifts of distant countries to the Assyrian monarch. Among them are the servants of Jehu, king of Samaria. Each is portrayed with features which mark the type which is still regarded in the popular mind as characterizing the "typical" Jew of today. No modern draughtsman could have designed them more characteristically. The Israelite of the northern kingdom possessed all the outward traits by which we distinguish the purer blooded Jew among his fellow men. The fact is remarkable when we remember that the subjects of Rehoboam are depicted by the Egyptian artists of Shishak with the features of the Amorite race, which forces us to the conclusion that the Amorite element was stronger in the kingdom of Rehoboam than in that of Jeroboam. There, too, however, the Semitic element mostly disappeared with the deportation of the Ten Tribes. We need not wonder, therefore, if its disappearance from Southern Palestine was accentuated when the dominant class in Judah – the Jewish invaders – were led away into captivity by the Assyrians.

The true Semite, whether we meet with him in the deserts and towns of Arabia, in the bas-reliefs of the Assyrian palaces, or in the streets of some European city, is distinguished by ethnological features still almost as distinctive as the philological features which distinguish the Semitic languages. He belongs to the white race, using the term "race" in its broadest sense. But the division of the white race of which he is a member has characteristics of its own so marked and distinctive as to constitute a sub-race on its own. The hair is glossy-black, curly, at least in the nape of the neck. It grows profusely, and is largely developed on the face and head. The eyes have a heavy upper lid. The nose has a tendency to be fleshy and convex. The lips are full. The skull, it is true, was historically dolichocephalic, and many of today's Ashkenazim Jews are broad-headed, instead of long-headed like traditional Semites. It is curious, however, that in Central Europe a late nineteenth century examination of the Ashkenazim Jews showed that while about 15 per cent were blonds, brachycephalism occurred almost exclusively among the brunettes. It is difficult to account for this except on the theory of extensive mixture of blood. The fairness is presumed to have come from genes acquired from the surrounding long-headed and fair German population, while the broad-headedness may have been acquired by admixture, North of the Caucasus, by the Jewish migrants with some of the brachycephalic



peoples who live around the Caucasus, which could also have included the much-discussed Khazars.

In short, whenever the Jewish stock is still relatively pure, in the sense of the biblical stock, the nose is usually prominent and somewhat aquiline, the lips tend to be thicker than those of Europoids, and the face oval. The skin is of a dull white, which tans rather than reddens under exposure to the sun. There is usually, however, a good deal of color in the lips and cheeks. The eyes are dark like the hair, which can curl somewhat in the region of the neck.

Mentally the Semites of history have shown themselves to be clever and versatile, and over two thousand years to have possessed a special ability in commerce and finance. Their memories are retentive, their mode of reasoning deductive rather than inductive. In religion the Semites have always been distinguished by the simplicity of their belief and worship; in social matters by their strong family affection and loyalty to their kinsmen. Another of their characteristics has been fondness of display, to which must be added the love of acquisition, and unwearied industry in certain pursuits, though with little taste for agriculture. Intense to the point of fanaticism, they have proved themselves capable, when roused, of carrying on a bitter struggle in contempt of pain and death. Along with this intensity of character goes an element of ferocity to which the Semitic Assyrian inscriptions give only too frequent an expression.

Physically they have a strong and enduring constitution. This is true of both Arabs and Jews. Jews survived and multiplied in the medieval towns of Europe under the most insanitary conditions, and if we turn to the past we find the reigns of the Assyrian monarchs averaging an unusually long number of years. Diseases that proved fatal to the populations among whom the Jews resided have passed them over, and like the natives of Arabia they resist malaria to a remarkable degree.

It is in the Arabian region that the traits which characterize the Semitic race and the Semitic languages seem to have become fixed and stereotyped. However, on the linguistic side there is a distant relationship between the Semitic family of speech and the language of ancient Egypt. Structurally, it is true, there is a wide difference between them, and Old Egyptian shows no traces of the triliteralism which distinguishes the Semitic dialects among the languages of mankind. But the fundamental forms and conceptions of Semitic and



Old Egyptian grammar are the same, many of the roots in the two groups of speech agree together, and it is possible that future research may disclose a similarity between them even in the department of phonology. The so-called Hamitic languages of Northern Africa also exhibit resemblances to the language of ancient Egypt as well as to those of the Semitic family, and it is customary to regard Ancient Egyptian as a Hamitic language. We find the same double verbal form employed with the same double function as in Assyrian, and throughout the "Hamitic" languages the causative is denoted by a prefixed sibilant as in Semitic speech.

We cannot argue, however, from language to race, and though we shall see in a future chapter that the ancient Libyans (as distinct from the modern Arabized Libyans) had ethnologically no connection with the Semites, on the linguistic side there is a distant relationship between the Semitic family of speech and the Hamitic languages of ancient north Africa. Moreover, in several instances the Hamitic languages are spoken by tribes of Negro or Nubian origin, probably due to northern influence, although racially there is a vast gap between Semites and Negroids. Similarly, the physiological characteristics of the Egyptians are very different from those of the Semite. History knows only of Semitic migrations from Arabia into Africa, which resulted amongst other effects in the foundation of Ethiopic or Cushite kingdoms; it does not know of any ancient migration from Africa into Arabia, except in the last two thousand years as Negro slaves were shipped into the Middle East by Arab slavers.

At present, therefore, we must be content with tracing the Semitic race no further than its Arabian cradle. There it assumed the features which mark it off from the other races of mankind. We know indeed that it is a branch of the white race, and that its ancestors must consequently have come in some remote period of human history from the region in which the white race had its earliest abode. But within the white race there are many races which the ethnologist is unable to unite. They are like the separate families of speech which exist within the same morphological group of languages. Each race, like each family of speech, has its own distinct individuality which it is the purpose of ethnology to define.



## CHAPTER VII

## THE PEOPLES OF CANAAN

One discovery made in Egypt consists of a number of clay tablets inscribed with the cuneiform characters of Babylonia. They form a portion of the archives of Akhenaten and his father, and suggest that in the fifteenth century before our era a common medium of diplomatic intercourse was the foreign language and complicated script of Babylonia. Many of the tablets are letters or despatches from the Egyptian governors and vassal princes of Canaan. The chief centers of Egyptian authority were Gebal and Zemar, Megiddo and Khazi, or Gaza, near Shechem (I Chr. vii. 28). Here Egyptian governors of high rank were stationed. Elsewhere, for the most part, the native chiefs were permitted to exercise authority in the name of the Egyptian king. In some cases an Egyptian governor was appointed by the side of them; in other cases the support of an Egyptian garrison and the occasional visit of an Egyptian "Commissioner" were considered sufficient to secure the loyalty of the district. Jerusalem, for example, was treated in the latter fashion.

We learn from the letters what was the original signification of the geographical term "Canaan." It applied only to a part of the country which was known as "Kinakhkhi." This corresponds more closely to Khna', than to the Hebrew form Canaan, and signified the region which extended from the neighborhood of Beirut southwards to the mountains of Jerusalem. It denoted "the lowlands" which sloped from the sides of Lebanon to the sea, and comprised the plain of Sharon. When Isaiah (xix, 18) describes the Hebrew language as "the language of Canaan" it is to these southern Phoenicians that reference is primarily made. The country occupied by them was the Kaft of the Egyptian monuments, in contradistinction to Zahi or Northern Phoenicia, as well as Khar or Khal, a name which has been compared with that of the Horites (Hurrians) of the Old Testament. Immediately north of Canaan was the land of Amurru or the Amorites. It is only in this north region that the Amorites are known



to the writers of the Tel el-Amarna tablets and to the Egypt texts. The Amorites of Southern Palestine do not seem as yet to have made their name famous. There is no reference to them in the despatches of Ebed-Kheba, the priest-king of Jerusalem, who appears to have been a successor, if not in lineal descent, at all events in function, of Melchizedi. It is possible that the city he governed had not yet fallen into the hands of the Amorite tribe of Jebusites. Had such been the case, we should have expected some reference to the name of Jebus.

The Canaanite, then, was at that time primarily the Phoenician of the coast whose oldest city was Sidon (Zidon), "the town of the fishermen." Tradition (Strabo 1, 2, 35: xv1, 3, 4, 27; Herodotus 1, I, vii. 89; Pliny, N.H. iv, 36) averred that the Canaanites had come from the neighborhood of Babylonia and the Persian Gulf, and this tradition is reinforced by the evidence of language. The language they spoke was a Semitic one, akin to that of Assyria. The Philistines, who later seized Gaza and the Palestine coastline, had not yet arrived.

But the Canaanites did not long remain content with the narrow strip of coast on which their first settlements were built. While their ships traversed the Mediterranean in search of the purple-fish, adventurous spirits made their way into the fastnesses of the Lebanon, and there built new cities. The neighboring inland populations began to pass under Canaanite supremacy, and possibly to intermarry with the Canaanites. In this way the names of Canaan and Canaanite came to be extended beyond their original frontiers, and "the families of the Canaanites were spread abroad." In the days of the Israelitish conquest, Canaan included the whole country seized by the Twelve Tribes, and it and neighboring lands were inhabited by peoples of various origin and history. Here and there, it is true, its limits are more strictly defined, and in Numb. xiii. 29, we are explicitly told: "the Amalekites dwell in the land of the south; and the Hittites and the Jebusites and the Amorites dwell in the mountains; and the Canaanites dwell by the sea and by the coast of Jordan."

The males of Kaft or Canaan are usually represented by the Egyptians as having red skins, like themselves. Sir Flinders Petrie, however, notes that one chief of Kaft is depicted with yellow complexion, black eyes, and light brown hair. The yellow complexion — of the chief could indicate that he was fairer than the others, or that — the red tint usually assigned to the skin of the commoners was the — result of exposure to the sun, as indeed was also the case with the —





Figure 31: Head of a Phoenician from the tomb of Ramesses III (XXth dynasty, 12th century B.C.). The skin is colored yellow and the dress is purple; the Phoenicians were famed for the production of the highly valued purple dye keenly sought after for coloring cloth.



Figure 32: Head of a Canaanite from a Theban tomb, believed to represent a Phoenician from Tyre or Sidon.

Egyptians. We may, therefore, regard the Canaanite of Kaft as the ancient representative of the modern Syrian, so far as color is concerned. He was a member of the white race, but of that darker portion of the white race which has its seat on the shores of the Mediterranean, for in most cases his eyes and also his hair were portrayed as black. In the tomb of Rekh-ma-Ra, a Theban prince who lived in the age of the Eighteenth Dynasty, the tribute-bearers of Kaft have uniformly black hair, with a long curl, or rather tress, on either side of the face.

The tribute-bearers were handsome men with regular features, and doubtless presented the same type of face as the Syrian of today. The latter is generally dolichocephalic and leptorrhine.

The people of Kaft who are painted on the walls of Rekh-ma-Ra's tomb wear richly-embroidered kilts and embroidered buskins, some of which have upturned toes. The latter buskins resemble closely the shoes depicted on remains found in a prehistoric tomb near Sparta in Greece. Nothing is worn on the head except a simple fillet. Among the tribute brought from Kaft to the Egyptian king are rings of precious metal, and vases with the heads of animals, reminding us of the "owl-headed" vases disinterred by Schliemann at Hissarlik in the Troad.

The coastal area of present-day Lebanon was occupied by Semitic Phoenicians. These we have illustrated here. Special mention, however, should be made of one Canaanite head from the time of Thothmes III. The features are those of the natives of Punt, even to the short straight beard. The type is a handsome one, with high forehead, straight nose and thin lips. Its close resemblance to the Punite type raises many interesting questions, and inclines us to the belief that Lepsius was right in connecting the Phoenicians, the Puni or Pani of Latin writers, with the Punites of Southern Arabia. At all events it offers remarkable support for the tradition which brought the Phoenicians from the western shores and islands of the Persian Gulf.

Very distinct from the Phoenicians of Kaft are the Shasu or Bedouin "plunderers" of the Egyptian monuments. They were the scourge of the settled populations of Canaan. We hear of them as marauding from the Egyptian frontier up to the north of Palestine, "the land of the Amorite," where they were displaced in the fifteenth century before our era by the invading Hittite. They were properly



inhabitants of the desert who perpetually hovered on the borders of the cultivated land, taking advantage of every opportunity to rape and plunder it. When the government was weak their wandering bands made their way to the very gates of the cities, and hired their services to contending chiefs. At times some of them settled in the plains and adopted village-life, but their savage behavior persisted. Idle, treacherous, avaricious, and cruel, they were regarded as outcasts among the other races.

The frontier-fortress of Kanana, which has been identified with Khurbet Kan'an, six miles from Hebron, was defended against Seti I by the Shasu. It would appear also that they formed part of the garrison of Hebron at the time of the Israelitish invasion, since Hebron is stated to have been occupied by "Ahiman, Sheshai, and Talmai, the children of Anak," and Sheshai means "the Shasu." Their arms were the spear and the battle-axe.

The Shasu were shown as "sharp-featured," with slightly receding foreheads. Their noses were straight, pointed, and look towards the ground, the nostrils and lips are thin, the eyebrows prominent, their skin is painted yellow and the face is set in a somewhat full whisker and pointed beard. A moustache does not seem to have been worn. It is clear that the Shasu are the same people as the "Thirty-seven Asiatics" who brought collyrium to an Egyptian king of the Twelfth Dynasty under the leadership of "a mountain chieftain" called Absha, and who are depicted on the walls of the tomb of Noferhotep at Beni Hassan. The followers of Absha have pale brown or yellow skins with whiskers and beards similar to those of the Shasu, except that like the hair of the head their beards are painted black. Their features also are precisely the same as those which characterize the Shasu. The men wear sandals and embroidered kilts or else blankets which leave the right shoulder bare. The women wear shoes and embroidered plaids, as well as a fillet round the head. Two children are represented carried in a pannier on the back of a donkey (see figure 26, on page 92).

The picture has long excited interest, since it is in the sixth year of Usertesen II, the earliest record we possess of the arrival in Egypt of Asiatic strangers. The Twelfth Dynasty flourished long before the days when Abraham or Jacob went down into Egypt, and in the procession of Absha and his followers we may perhaps see a representation of what a patriarchal caravan was like. It should be



noted that the name of Absha is Semitic, parallel, in fact, with that of the Biblical Abishai.

The features of the Shasu recall those of the modern Bedouin. They differ essentially from the features of the "Menti of Sati," the name given by the Egyptians not only to "the hordes who invaded Egypt under the Hyksos," but also to the nomad population of the Sinaitic Peninsula and the Hauran. The Menti or "Shepherds" are strong-looking men, with hooked noses, rounded at the point, wide nostrils and full lips. The beard is long, and the whisker covers all the lower part of the cheek. The type is Jewish rather than Bedouin, and recalls the profiles of the tribute-bearers of Jehu on the Assyrian Black Obelisk found on the site of Calah and now in the British Museum. Physiologically the Jew thus claims relationship with the Menti of the Egyptian sculptures and not with the Shasu. The Menti are mentioned in the Egyptian inscriptions as inhabiting the Sinaitic Peninsula as far back as the time of the Fifth Dynasty, and though the name given to them is merely descriptive it seems to have been confined to a particular race. The term Sati, it may be added, signifies "archers," and indicates the weapon with which the Sati were armed. It would seem from one of the Tel el-Amarna letters that the Sati were the same as the Suti of the Assyrian inscriptions, who occupied the desert frontiers of Babylonia "from the rising to the setting of the sun."

### **The Amorites**

The Amorite is called Amar on the Egyptian monuments, Amura in the cuneiform tablets of Tel el-Amarna. As has already been remarked, the name was applied to the district which lay immediately to the north of Palestine, and included the sacred city of Kadesh on the Orontes, which afterwards became a stronghold of the Hittite. But we learn from the Old Testament that Amorites were also to be found in Southern and Central Palestine, as well as on the eastern side of the Jordan. In the days of Abraham they lived at Hazezon-tamar on the western shore of the Dead Sea (Gen. xiv. 5), and the Hebrew patriarch was confederate with the three Amorite brothers who inhabited the plain of Hebron. According to a more correct translation of Gen. xviii. 22, Jacob "took" Shechem "out of the land of the Amorite," and the Hivite population of Gibeon is stated to be Amorite in 2 Sam. xxi. 2. Ezekiel declares (xvi 3.45) that





Figure 33: An Egyptian portrayal of three Amorites. Although the Amorites are generally described by linguists as speaking a "West Semitic" language, genetically their origin is uncertain, since Egyptian artists often portray them with fair hair, blue eyes, and more Europoid profiles than other Semites.

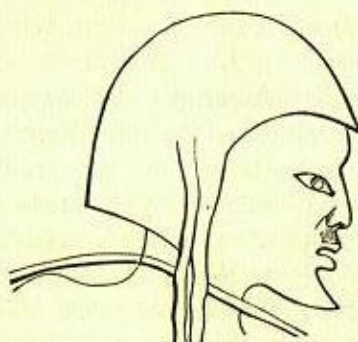


Figure 34: Head of a Canaanite prisoner of Ramesses II. This has been speculatively identified as a Jebusite, one of the Amorite peoples who held Jerusalem until its seizure by Joshua and the Israelites.

the mother of Jerusalem was a Hittite, and its father an Amorite, conformably to the statement in Josh. x. 5, 6, which made the early inhabitants of Jerusalem, Hebron, Jarmuth, Lachish and Eglon all alike Amorites. On the eastern side of Jordan the Amorites had established two powerful kingdoms in the age of the Exodus. Og, the Rephaim king of Bashan, is called an Amorite in Deut. iii. 8, while the kingdom of Sihon at Heshbon was known explicitly as that of "the Amorites." An old song, apparently of Amorite origin, described how Sihon had conquered the king of Moab and carried the sons and daughters of his people into captivity (Numb. xxi. 26-29).

If we combine the information furnished by the Egyptian monuments and the Old Testament records, we must assume that the Amorites had two separate centers, one to the north and the other in the south of Palestine. We may also gather that in both localities they came to be intimately associated with the Hittites. The Amorite territory of the north was occupied by Hittite conquerors in the time of Ramesses II; in the south the Jebusite population of Jerusalem became partly Hittite, while the inhabitants of Hebron were called sometimes Hittite, sometimes Amorite. When the Israelites invaded Canaan they found the southern portion of the country for the most part in Amorite hands.

The cities of the Amorites were "great and walled-up to heaven." The Amorite wall of Lachish has been discovered by Sir Flinders Petrie at Tel el-Hesi, and it proves to be of unburnt brick, 28 feet in thickness. Such a thickness implies a corresponding height. The capture of cities so defended well deserved to be a matter of boasting on the part of the Egyptian monarchs, and still more so on the part of the children of Israel.

What the Amorite was like we know from the portraits of him — which have been left to us by the artists of Egypt. His features were — handsome and regular, his nose straight and somewhat pointed, his — lips and nostrils thin, his cheek-bones high, his jaws orthognathous, — and his eyebrows well defined. His skull is apparently dolichocephalic; — he possessed a good forehead, and a fair amount of whiskers, which — ended in a pointed beard. Altogether the face expresses intelligence — and strength. At Abu Simbel his skin is painted a pale yellow, his eye — blue, and his eyebrows and beard red. With his blue eyes he would appear Nordic, were it not for the color of his hair which is painted — black. At Medinet Hab the skin is colored a light-red, "rather pinker —



- than flesh color," unlike the Libyans, who are there painted red, like  
- the Egyptians.

The profiles of the Amorites, as depicted on the monuments of the Nineteenth and Twentieth Dynasties, are practically identical with those of the figures at Karnak, which surmount the name of the cities captured by Shishak in Southern Judah. It is therefore clear that the predominant type of population in that part of Palestine in the reign of Rehoboam was still Amorite. The Jew had acquired possession of Jerusalem and Hebron, and in the towns and villages immediately surrounding them elsewhere the Amorite would appear to have formed a subordinate element in the population. The older race was never extirpated, and we can therefore understand how it was that the exile of the Jews from Palestine brought with it the revival of the ancient Amorite stock.

A comparison of the head of an Amorite with that of a Shasu suggests that the latter is a degraded form of the first. The pointedness of the nose is exaggerated in the Shasu, and his receding forehead contrasts unfavorably with the profile of the Amorite; but on the whole there are certain resemblances between them which lead to the possibility that there may be some kinship between them.

- However this may be, it is plain that the Amorite belonged to a  
- fair form of the white race. His blue eyes indicate this; so also does  
- the color of his skin, when compared with that of other races  
- depicted by the Egyptian artists. At Medinet Habu, for example,  
- where the skin of the Amorite is a pale pink, that of the Lebu or  
- Libyan and the Mashuash or Maxyes is red, like that of the Egyptians,  
- though we know that the Libyans belonged to a distinctively fair-com-  
- plexioned race. In a tomb (No. 34) of the Eighteenth Dynasty, at  
- Thebes, the Amorite chief of Kadesh has a white skin and light  
- red-brown eyes and hair, his followers being painted alternately red  
- and white, and the chief of the Kaft a yellow skin and light brown  
- hair.

- In the tomb of Menephtah, where all four of the races of the  
- world known to the Egyptians are represented, the populations of  
- Europe have a pale yellow skin and blue eyes, those from Asia a  
- "light Indian red" skin and blue eyes; in the tomb of Seti I, on the  
- other hand, the skin of the European is yellow, his eyes blue and his  
- hair dark; the skin of the Asiatics being in one case dark yellow, in  
- another red, and in a third white. Finally, in the tomb of Ramesses



III, the Europeans are depicted with yellow skins, red eyes and black hair, and the Asiatics with light-red skins, blue eyes and black hair.

It is evident, therefore, that the pale yellow and pink flesh of the Amorite is intended to denote a lighter skin than that of the Egyptian: the skin, in fact, of the blond race. Now the natives of Libya at that time also appeared to be blond, and are accordingly classed with the people of Europe and the Aegean by the Egyptians. They were specially known as the Tahennu or "crystal-clear," and according to Lefébure are thus distinguished from the Tamehu or "fair men" of the north. Moreover, as we have seen, the Shasu, or at all events the Shasu of Southern Palestine, are represented as belonging to the same blond type as the Amorites.

#### **An Ancient Blond Race in North Africa and the Levant?**

We have, accordingly, a line of blonds extending from the northern coast of Africa as far as Coele-Syria, and broken only by the Delta of Egypt. Throughout this region we still find traces of the race. The Kabyles of Algeria, with their fair golden hair, their blue eyes and their clear, freckled skin, strikingly resemble the fair Kelt, and the Kabyles are but a branch of the Berber population which is spread over the whole of the mountainous part of Northern Africa. In Morocco, the mountains are occupied by the blond Riffs, whose physical characteristics are those of the Kabyles. The same race may have been partially responsible for the Guanches of the Canary Islands, and its descendants are still met with in Tunis and Tripoli. Similarly, in Palestine, further east along the Mediterranean coast, I have myself seen fair-haired, blue-eyed children in the mountain villages, and the type is particularly frequent along the coast southward of Gaza. This could be due to the influence of the Crusaders, but a native Sheikh who once joined me on the desert road between El-Arish and the ruins of Pelusium not only had the complexion, but also the precise features attributed by the artists of Ramesses III to the captive Amorite leader.

In its surviving members, these blond residents of the southern Mediterranean coast are tall and dolichocephalic. That these characteristics have always belonged to it is shown by the skulls found in the cromlechs or dolmens of Roknia and other burial-places of the Neolithic age in the country of the Kabyles, as well as by the great stature of the ancient Amorites. By the side of them the Israelitish



spies seemed to be but grasshoppers (Numb. xiii. 33). The Amorite clan of Anakim, who took refuge in the Philistine cities of Gaza, Gath, and Ashdod (Josh. xi. 22) were marked out by their size from the rest of the population among whom they had settled.

It is possible that a reference to the blondness of the Amorites is to be found in the Old Testament. The word *khori* in Hebrew means "white bread" from a root which signifies "to be white." As such, the most natural way of explaining the name of the Horim or Horites, the predecessors of the Edomites in the mountains of Seir, could be that it signifies "the blonds." We now know that the names of the nobles of the Horites or Hurrians were Indo-European names, and this would fit well with this theory. It is also difficult otherwise to understand the recurrence of the term in districts with which the Horites had nothing to do. Thus we find that Caleb was the son of Hur (I Chr. ii. 50), and his brother was Ash-hur, "the man of Hur" (I Chr. ii. 24). As in the mountains of Northern Africa, so also in the mountains of the later Edom the fair Amorite population of early Palestine may have found its surest stronghold against the Semitic invaders.

This blond population did not thrive in the hot climate of the plain. This could possibly explain the early disappearance of the race from the valley and delta of the Nile, if it had ever existed there. The only thing we know about the pre-dynastic inhabitants of the Nile delta was that they were dolichocephalic, but that in the early dynastic period some evidence of a more mesocephalic nature is found. Certainly the early Egyptian immigrants had no difficulty in securing these areas for themselves, and if that were the case, they would have effectively divided the African and Asiatic halves of the former blond inhabitants, as represented by the Libyans on one side and the Amorites on the other. That this would have happened in the Neolithic may be concluded from the fact that no trace of metal has been discovered in the early cromlechs of Northern Africa.

The cromlechs, consisting of a cairn of stones approached by a short passage, or of a circle of upright blocks surmounted by one or more horizontal blocks, are characteristic of several countries in which blonds were once settled. In Africa they are associated with skeletons which reveal their origin, and similar dolmens are met with in those parts of Palestine, more especially on the eastern side of the Jordan, with which the name of the Amorites is connected. Crom-



lechs of a like form exist in Western Spain and France, and even in Britain; and since the ancient Libyan race, whose remains they cover in Africa, may claim a physiological relationship with the "red Celt," it is permissible to consider them as possibly marking the former presence of a widely distributed race to which the Amorites may have belonged. Cromlechs are not found in Europe east of a line drawn through Dresden, but they occur again in Circassia, and as the Circassians were formerly known for their fair coloring, their women being much prized by the Turks for their harems, it would be interesting to discover whether they, too, might reflect the earlier presence of a prehistoric blond Atlanto-Mediterranean race. More possibly, however, they are the survivors of a people related to the fair Scythians and other Indo-Europeans who later held sway in that area.

In the first record we possess of their presence in history (Gen. xiv. 7), Amorites are recorded to the north of the Semitic Amalekites of Kadesh-barnea. They are thus in the close neighborhood of that fortress of Kanana, which was defended against the father of Ramesses II by blue-eyed Shasu. It thus becomes probable that the blond Shasu of the Egyptian monuments were an Amorite tribe of nomadic habits who were on that account classed with the "Plunderers" or Bedouin of the desert by the Egyptian scribes. At all events the passage in Genesis shows that the non-Semitic Amorites and the Semitic Amalekites were distinct from one another. The Amalekites would seem to be included among the Menti of the Egyptian texts.

### The Amalekites

The Amalekites were usually regarded as a branch of the Edomites or "red-skins." Amalek, like Kenaz, the father of the Kenizzites or "hunters," was the grandson of Esau (Gen. xxxvi. 12, 16). He thus belonged to the group of Semitic nations known as Edomites, Ammonites, and Moabites, who stood in a relation of close kinship to Israel. They had preceded the Israelites in dispossessing the older inhabitants of the land and establishing themselves in their place. The Edomites had partly destroyed, partly amalgamated with, the Horites (of Mount Seir (Deut. ii. 12); the Moabites had done the same to the Emim, "a people great and many, and tall as the Anakim" (Deut. ii. 10), while the Ammonites had extirpated and succeeded to the Rephaim or "Giants," who in that part of the country were termed



Zamzummim (Deut.ii. 20; Gen. xiv. 5). Edom, however, stood in closer relation to Israel than its two more northern neighbors. Esau had been the brother of Jacob and the children of the Edomites were allowed to "enter into the congregation of the Lord in their third generation" (Deut. xxiii. 8). Indeed, a large portion of the population of Southern Judah was of Edomite descent. Caleb, like Othniel, was a Kenizzite (Numb. xxii. 12; Josh. xv. 17), and we learn from the earlier chapters of the Book of Chronicles that not only the district surrounding Hebron and Kirjath-sepher, but also a considerable portion of the territory to the south of them was in the hands of Caleb's descendants. Even Salma, "the father of Bethlehem," was the son of Caleb (I Chr. ii 51). Like the Israelites, the Edomites, Moabites and Ammonites had adopted "the language of Canaan"; this had already been inferred from their proper names, and the discovery of the Moabite Stone with its inscription in the dialect of Moab has confirmed the inference.

Separate from the Edomites or Amalekites were the Kenites or wandering "smiths." They formed an important Guild in an age when the art of metallurgy was confined to a few. In the time of Saul we hear of them as camping among the Amalekites (1 Sam. xv. 6), while the prophecy of Balaam seems to imply that they had established themselves at Petra (Numb. xxii. 20, 21). A portion of them "went up out of the city of palm-trees with the children of Judah into the wilderness of Judah" (Judg. i, 16), while "Heber the Kenite pitched his tent" in the neighborhood of Kadesh of Naphtali (Judg. iv. II). It would even appear from I Chr. ii. 55 that the Rechabites were of Kenite origin. The Kenites were, in fact, the travelling tinkers of the old Oriental world. Some of the tribe had doubtless found their way into Palestine before the period of the Israelitish invasion. In an account of an Egyptian tourist's adventures in that country in the time of Ramesses II, special mention is made of the ironsmith who repaired the broken chariot of the traveller. The art of working iron was one which required peculiar skill and strength, and the secrets it involved were jealously preserved among certain nomad families. As culture advanced and the art became more widely known and practiced, the Kenites ceased to have the monopoly of the trade, and degenerated into mere nomads who refused to adopt a settled life. Their very name came to disappear, and their stronghold in the southern desert was wasted by the armies of Assyria.



The Kenites, it will thus be seen, did not constitute a race, or even a tribe. They were, at most, a caste. But they had originally come, like the Israelites or the Edomites, from those barren regions of Northern Arabia which were peopled by the Menti of the Egyptian inscriptions. Racially, therefore, we may regard them as Semites allied to the descendants of Abraham.

While the Kenites and Amalekites were thus Semitic in their origin, the Hivites or "villagers" are specially associated with the Amorites. It may be that they represent the mixed population of Amorites and Canaanites who lived in the immediate vicinity of the great Amorite stronghold. We hear of the Hittites under Mount Hermon (Josh. xi. 3) "that dwelt in Mount Lebanon, from Mount Baal-Hermon unto the entering in of Hamath" (Judg. iii. 3; 2 Sam. xxiv. 7). This was the country of the Amorites according to the Egyptian texts and the tablets of Tel el-Amarna. But we also hear of them further south, at Gibeon (Josh. ix. 7; xi. 19) and Shechem (Gen. xxiv. 2), which are called Amorite elsewhere (2 Sam. xxi. 2; Gen. xlviii. 22). Like the Hurrians (the biblical Horites), therefore, they may have been predominantly Amorite in race, except that the rulers of the Hurrians are now known to have been Indo-Europeans. The name does not appear in the Egyptian texts, and we have no Egyptian portraits of them.

### **Perrizzim and Rephaim**

In Gen. xv. 19-21 and similar passages of the Old Testament, where a list of the older inhabitants of Palestine is given, mention is made of the Perizzites. The Perizzites, however, did not represent either a race or a tribe. They were the people of the "cultivated plain," the agriculturists of that part of the country which was capable of tillage, like the modern *fellahin* of Egypt. They belonged accordingly to various races and nationalities: there were Israelitish as well as Canaanite and Amorite Perizzim. The name was a descriptive one, like that of Kadomite or "eastern" which denoted the population on the east bank of the Jordan.

The Rephaim, who are mentioned along with the Perizzites, are more difficult to determine. The name is translated "Giants" in the Authorized Version of the Bible, but the only support for this is the gigantic size of the Amorite Anakim in the Philistine cities who are said to have been the descendants of Rapha (2 Sam. xxi. 16-22). The





(*2 Kings* xviii. 14; *Isaiah* xxxvi. 2. About 700 B. C.)

Figure 35: An Assyrian portrait of vanquished Israelites paying homage to their Assyrian overlords. The Assyrian king Sennacherib overran the Israelite territories but failed, however, to take Jerusalem, which was effectively defended by Hezekiah (circa 700 B.C.). Long before the Assyrian invasion, the Israelites had ceased to be nomadic and, having secured the "promised land," had made it the center of a small empire.



Figure 36: From Abu Simbel. The head of a Syrian prince reputedly killed by Ramesses II in single combat. This is one of the few instances of Egyptian murals which portray a face with closed eyes, presumably to symbolize death.



size of the sarcophagus of Og, the king of the Rephaim in Bashan (Deut. iii. II), proves nothing as to the size of the king himself. There are traces of the Rephaim in several parts of the Holy Land. On the south-western side of Jerusalem itself was "valley of the Rephaim" (Josh. xv. 8, &c.), there was a Beth-Rapha or "House of Rapha" in Southern Judah (I Chr. iv. 12), and the Emim and Zamzummim, who preceded the Moabites and Ammonites, were also reckoned among the Rephaim (Deut. ii. II, 20). In the fourteenth chapter of Genesis, the Zamzummim are called Zuzim, and mentioned immediately after the Rephaim of Ashteroth-Karnaim, a place listed by Thothmes III of the Eighteenth Egyptian Dynasty, among the towns captured by his armies in Palestine. It appears in his list under the form of Astartu, and is followed by the name of Anau-Rapa or On-Rapha. The two cities are now represented by Tel Ashtarah and Er-rafeh, the Raphon or Arpha of classical geography.

It will be noticed that the districts occupied by the Rephaim were those with which the Amorites were connected. They may perhaps have been a branch of the Amorite stock, a conclusion which is reinforced by the fact that the same tall stature is ascribed to both Amorites and Rephaim. It marked them out from the other inhabitants of the land, and was the racial characteristic which most impressed itself on the Israelitish invaders.

It is possible that the Jebusites, like the Rephaim, were also an Amorite tribe. We must remember, however, that in Numb. xiii. 29 they are distinguished from the Amorites as well as from the Hittites, though this may be due merely to the important position they occupied as the possessors of the strong fortress of Jerusalem. At all events, Ezekiel, as we have seen, makes the older population of Jerusalem partly Hittite and partly Amorite, and mentions no other element in it. Moreover, the lengthy letters written by the priest-king of Jerusalem about 1400 b.c., discovered in the mounds of Tel el-Amarna, agree with the history of Melchizedek in making no reference to the name of Jebusite. On the other hand, from the time of the entrance of the Israelites into Canaan down to the day when Jerusalem was captured by David, its name was commonly known as Jebus, and its inhabitants as Jebusites. It would seem, therefore, that in the century which elapsed between the age of the Tel el-Amarna correspondence and the Exodus of Israel, Jerusalem had passed into the hands of a combined force of Amorites and Hittites to whom the



local name of Jebusite was then attached. Such, at least, is the most probable explanation of the facts which we possess at present.

As for the Girgashite who is coupled with the Jebusite (Gen. xv. 21), his place has already been fixed by the ethnographical table of Genesis. He there appears between the Amorite and the Hivite, and consequently in that northern part of the country in which the Hivites were more especially found. Further than this only conjecture is possible.

### Syria

Syria, in the widest sense of the word, was known to the Egyptians as the country of the Rutennu or Lutennu (no distinction was made between *l* and *r* in ancient Egyptian). It was divided into Upper and Lower, the Lower Rutennu extending from the ranges of the Lebanon as far as Mesopotamia. What is meant by the Upper Rutennu is made clear in an inscription of Thothmes III, in which the towns he had conquered, from Kadesh on the Orontes to the southern boundaries of Palestine, are described as cities of the Upper Rutennu. As might have been expected from the vague geographical sense in which the term is used, the physical types represented by the Rutennu belong to more than one race. On the one hand, we have a type which is pronouncedly Semitic; on the other hand, one which is just as pronouncedly Hittite. There is further the type which resembles that of the Hyksos, as well as another which stands by itself and is of a remarkably high and refined character. This is the type presented by the defenders of Ianua, a city which has been identified with Einya on the Euphrates. The nose is mesorrhine and straight, the lips thin and well-formed, the cheek-bones are high, the eyebrows prominent, the forehead high. There is but little hair on the face beyond a moustache. The hair itself appears to be straight. Are we also to see in these features the features of the subjects of the warlike Mitannian kings, which latter, like the rulers of the Hittites, were Indo-Europeans?

At Karnak the skin of the Rutennu is painted orange like that of the Hittites, and in the tomb of Rekh-ma-Ra it is light yellow in some cases, pink in others. The men are represented with beards and long-sleeved robes which reach to the ankles, a cap being on the head, bound round with a fillet: the women wear a long flounced dress, with a cape over the shoulders. But the faces resemble those

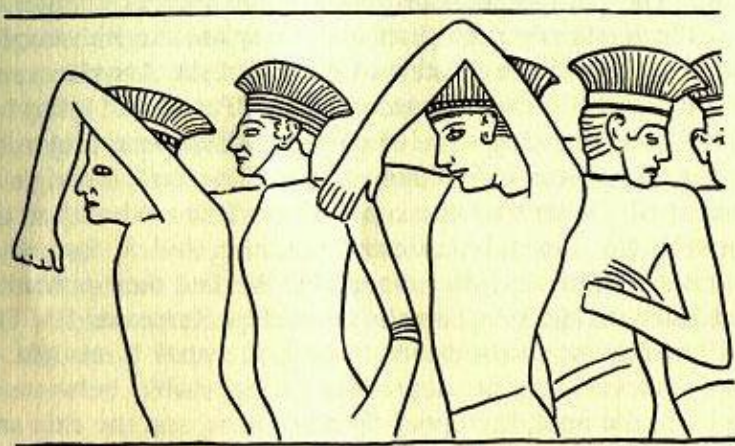


Figure 37: The Philistines were a technologically and artistically advanced people, who had entered the Levant by land and sea. After their defeat at sea, they established a small but prosperous kingdom around their capital city of Gaza, from which they warred against the Israelites. Eventually, however, they were overrun by the much greater military power of Egypt, which freed the Israelites from domination by their better-armed Philistine rivals. Portrayed above are Philistine prisoners of the Egyptians. Note the similarity of their headdress to that worn by the Peoples of the Sea.



of the Shasu, and it is probable that they belonged to a population allied to the Shasu in blood. Unless we know the exact locality from which the Rutennu represented on a particular monument may have come, the pictures given of them by the Egyptian artist have but little value from an ethnological point of view. The same must be said of the people of Lemanen or Lebanon, who have the cape and long robe of the Rutennu, and the beard and features of the Amorites.

Of the populations of Palestine and Southern Syria mentioned in the Old Testament or portrayed on the monuments of Egypt, two other populations remain to be discussed: the Hittites and the Philistines. The Hittites must be reserved for another chapter; the Philistines have already been discussed. They are the Pulista of the Egyptian inscriptions, the Piliste and Palastu of the Assyrian annals, and their name still survives in geography as "Palestine." It has been argued by some that they were of part Indo-European origin from Crete, whereas others have claimed that they were in origin the Phoenicians of Caphtor on the coast of the Delta, who after their settlement in the five chief cities of Southern Judea, formed the Asiatic outpost of the Egyptian monarchy. We find their portraits at Medinet Habu on the temple-walls erected by Ramesses III. Their features are regular and somewhat small, the nose is straight, the eyebrows undeveloped, no depression being visible between the forehead and the nose, the upper lip prominent, and the chin small and receding. They have no hair on the face, and wear on the head a helmet or cap of peculiar shape, like that worn by their allies the Zakkur and Danauna, of whom we shall have to speak hereafter. The physiological type they present is remarkable, and it is difficult to say to what it can be attached. The ethnological problem is further complicated by the fact that the people of Ashkelon a century earlier, in the time of Ramesses II, had a physiognomy which resembled that of the Hittites.

It was Chabas who first sought a solution of the difficulty by denying the identity of the Pulista with the Philistines, and seeing in them the Pelasgi of Crete. Other evidence has since indicated that they were not native to Canaan, but moved southwards from the Sea of Marmora, down the Western coast of Asia Minor and the Levant, as victorious warriors, accompanied by their wives and families in ox-drawn waggons, much like the Germanic tribes of the later "Folk-wandering." That they were of European descent seems to now be



sure, and their weapons and artifacts show a definite resemblance to the Spartan-related Indo-Europeans who conquered Crete and established a number of kingdoms on that ancient Isle. They also followed Indo-European customs, and rather than commit whole armies to battle would agree to decide the fate of combat through single combat between two heroes, one drawn from each of the opposing armies. Thus Goliath came out in front of the Philistine army to challenge an Israelite hero to single combat. The Bible described him as "boasting," though this proud description of his ancestry and fame was a cultural tradition, aimed at proving that it would not be below the dignity of the noblest of the Israelites to engage in single combat against him. However, David chose not to take up the challenge to single combat, but while Goliath was still issuing his invitation to the Israelites to send out a champion to engage him in single combat, David improperly took the opportunity to slay him with a well-aimed but unfairly thrown projectile, caring little for the rules of honorable warfare to which the Philistines were accustomed. For long the Philistines had threatened the Israelites and been a dominant force in Canaan, but weakened and overrun by the sheer weight and size of the vast armies that Egypt was able to put into the field, Israel was now able to free itself from Philistine pressure.

### Conclusion

Apart from the Hittites and the Philistines it will thus be seen that the ancient population of Palestine fell ethnologically under three heads. In the earliest ages to which our records reach back, Amorite clans overspread the country under names like Anakim, Rephaim, and Zamzummim. They belonged to a fair race, and may have been related to the cromlech-builders of Northwest Africa and Western Europe. By the side of the Amorites we find the Canaanites, settled mainly on the coast and in the valleys, who were traders rather than agriculturists, and lived in towns rather than in villages. They belonged to the Semitic race, but to a portion of the race which had separated from the parent-stock at an early period, and they exhibited strong physiological resemblances to the people of Southern Arabia.

Lastly came the invading Semitic races, Edomites, Moabites, Ammonites, and Israelites, whose kindred are depicted by the artists of Egypt under the name of the Menti or "Shepherds." They had left



the life of the desert and the free wanderer behind them at a comparatively recent period; Abraham, Isaac, and Jacob were still dwellers in tents, moving restlessly from place to place like the Bedouin of today.

- Of course it is very possible that among the older population,  
- which for want of fuller information we are obliged to group together  
- under the common head of Amorite, there may have been tribes  
- which did not belong to the blond race, just as the Hittites had been  
- subjugated and were led by an Indo-European nobility. The enormous  
- preponderance of dark whites over blond whites in modern Syria can  
- scarcely be accounted for except on such a supposition. Moreover, it  
- is not probable that the blond race was the first possessor of  
- Palestine. It may have arrived there from the north, as we find  
- conquering Indo-Europeans dominating the Mitanni and the Hittites,  
- or from the northern coast of Africa, not from the east or south.

- But we have presently no evidence as to who may have preceded  
- the arrival of the Amorites, or what relics of the aboriginal popula-  
- tion survived to a later day. When history first begins, the Amorite  
- and the Semitic Canaanite are already in the land, though the  
- Amorite element is retreating from the Canaanite into the fastnesses  
- of the mountains. Like the Kelt in Wales or the Basque in the  
- Pyrenees, it is only there that he was able to maintain his indepen-  
- dence.

In the troubled times which followed the overthrow of the Egyptian empire in Canaan, he may indeed have descended into the plain and built himself cities with huge walls like those of Lachish and Heshbon, but his enjoyment of them was not destined to be long. The Israelite invader was at hand, and Lachish and its sister cities became "ruinous heaps." It was only in Mount Heres that the Amorites successfully resisted the attack of their enemies (Judg. i. 35); in the plain it was the Canaanites and not the Amorites who could not "be driven out."



## CHAPTER VIII

## MESOPOTAMIA AND ASIA MINOR

In the tenth chapter of Genesis, Heth, "the Hittite," is made the son of Canaan. This expresses the fact that Hittite tribes were to be found within the limits of Canaan, although their homeland was in Asia Minor. Jerusalem itself "had a Hittite mother," and it was from the Hittites of Hebron that Abraham bought the field of Machpelah. The cuneiform tablets of Tel el-Amarna tell us that in the closing days of the XVIIIth Egyptian Dynasty, Hittite invaders were advancing from the north into the district which lay at the back of the cities of Phoenicia, and in the reign of Ramesses II we find them firmly established at Kadesh on the Lake of Homs in the vicinity of "the Arkite" and "the Sinite." One of David's most trusted captains was the Hittite Uriah, and according to the corrected reading of 2 Sam. xxiv. 6, the northern boundary of his kingdom touched "the land of the Hittites of Kadesh."

Ethnologically, however, the Hittite was in no way connected with the other inhabitants of Palestine. The decipherment of the inscriptions of Egypt and Assyria has poured a flood of light on his character and origin, and his own monuments have been discovered not only in Syria, but also in Cappadocia and other parts of Asia Minor. The monuments display a peculiar style of art, ultimately of Babylonian and Assyrian derivation, and are usually accompanied by inscriptions in a peculiar system of hieroglyphic writing.

The Hittites, in Hebrew *Khittim*, are called *Khata* in Egyptian, *Khatta* in Assyrian, and *Khate* in the cuneiform inscriptions of ancient Armenia. Their primitive seats were in the ranges of the Taurus mountains and the country at the head of the Gulf of Antioch. From hence they spread northward and westward into Asia Minor, southward into Syria. At Boghaz Keui and Eyuk in Cappadocia the ruins of a city and of a temple or palace which they erected still exist. The city was large and important; it included temples and



palaces and was surrounded by massive walls, and Sir W. M. Ramsay has shown that it was the meeting place of the highroads which in early times traversed Asia Minor. It was along these highroads that the armies of the Hittite princes marched as far as the shores of the Aegean, carrying with them a culture and art which exercised its influence on that of prehistoric Greece.

Glimpses of the southward advance of the Hittite have been revealed to us by letters found at Tel el-Amarna. The Egyptian governors in Syria despatched urgent requests to the Egyptian monarch for help against the enemy. Help, however, was not forthcoming, and the older Aramaean population of Syria had to succumb to the northern invader. Carchemish, on the Euphrates, formerly a city of the Mitanni, became a Hittite capital after the Hittites overran the Mitanni; Pethor, the city of Balaam, a few miles to the south of it, passed into Hittite hands; Hamath, as we may infer from the Hittite inscriptions discovered there, was captured; and Kadesh on the Orontes, in the land of the Amorites, formed the southern frontier of their empire. They brought with them the manners and customs of the north. Even at Kadesh, in the plain of Syria, they continued to wear the shoes with upturned ends to which they had been accustomed in their mountain homes.

Beyond the limits of the Hittite empire, an advance guard of the nation made its way to the vicinity of Egypt itself. Doubts have frequently been cast on the statement of Scripture that a Hittite tribe existed in the extreme south of Palestine. But the truth of the statement is supported by a study of the portraits represented on the Egyptian monuments. The heads of the inhabitants of Ashkelon, pictured on the walls of Karnak, differ in the most marked manner from those of the other inhabitants of Southern Palestine. They are, however, distinctively of the Hittite type, and the fact is rendered still more evident by the three tresses of hair which hang from them. Unlike its sister cities, Ashkelon must therefore have been garrisoned by Hittites, whose presence in the south is thus indicated in an unexpected way. We now know pretty exactly their physiological type. It is reproduced in astonishing similarity by the Egyptian artists and by the Hittite sculptors themselves in their bas-reliefs and hieroglyphics. We might have imputed to the Egyptians a desire to caricature their enemies had the standard Hittite face not been drawn in precisely the same way on their own monuments. The agreement



is a proof at once of the faithfulness of the representation and of the fact that the Khata of the Egyptian records and the authors of the Hittite monuments were one and the same people.

An early scholar once described these portrayals of the Hittite common soldiers as "snouty." They were somewhat prognathous, with either a straight or convex "Armenoid"-type nose. The lips are full, the cheek-bones high, the forehead receding like the chin, and the face hairless. The hair on the head was arranged in three plaited tails, one hanging over each shoulder and the third down the back, an arrangement which still survives among the population living around the Lake of Huleh. In figure the ordinary Hittite was stout and thick-limbed, and apparently of no great height. The main Hittite population was not of Indo-European origin, deriving from an earlier non-Indo-European speaking aboriginal type. On the Egyptian monuments the Hittites are represented with yellow skins, black hair, and brown eyes. The dress of the men consists of a long sleeveless robe reaching to the ankles, but open on one side to allow of the free use of the leg. A cape was sometimes thrown over it, and underneath was probably a tunic, which descended half-way down the thigh. This was usually worn without the robe by the lower classes. The head was encased in a cap, and at times in a tiara with ribbons. The legs were protected by boots with upturned toes, and long-sleeved gloves also seem to have been sometimes worn. A short dirk was carried in the belt, and the characteristic Hittite weapon was the doubleheaded battle-axe.

It must be remembered, however, that the Egyptians sometimes included among the Hittites the natives of the Syrian countries in which they formed only the ruling caste, while on the other hand figures which display all the features of the Hittite type are given under the head of Ru'tennu. Thus we find bearded Aramaeans among the beardless Hittite enemies of the Egyptian king, and in the great hall of Karnak portraits are given of the Rutennu of Northern Syria which are manifestly those of Hittite prisoners. The Egyptian artist seemingly included all the component racial elements in the armies of the Hittite king.

The numerous cuneiform tablets discovered at Boghaz Keui, the ancient Hittite capital, have now disclosed to us the Hittite language. The language of the early residents of this area, the bulk of the people, was Hattic, but when the Hatti were subjugated by Indo-



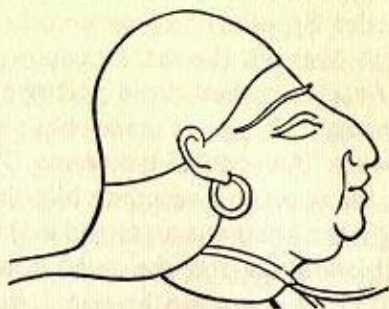


Figure 38: From Medinet Habu. The prisoner is described in the accompanying Egyptian text as a captive Sheto. Sheto could be read as Kheto, and be interpreted as Hittite. The monument on which it appears dates from the reign of Ramesses III, renowned for repulsing a Hittite attack. Although the Hittites were ruled by Indo-European princes, the main population seems to have been Armenoid in type, like this soldier, and it is from this area of brachycephalic population (incorporating also Armenians, Georgians and Khazars) that the Ashkenazim Jews of recent centuries acquired substantial genes (see diagram on page 28).

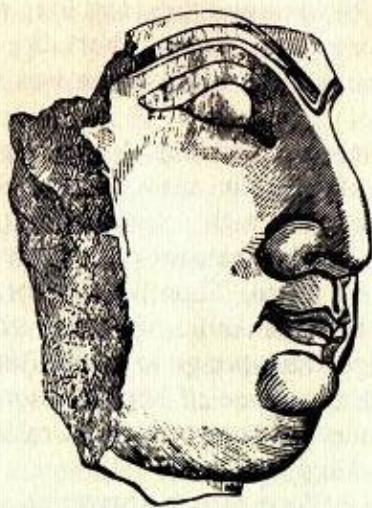


Figure 39: Colossal figure from Kouyunjik, believed to date from the reign of Sennacherib, who was responsible for much construction work in Nineveh. Assumed to represent an Assyrian Semite.



Europeans, the Hittite language came into being, which is strongly Indo-European in character. In fact, the later rulers of the Hittites, like those of the Armenians and the Mitanni, were Indo-Europeans. The racial type of the early inhabitants of Ararat or Armenia, as sculptured on the walls of the palace of the Assyrian king, agrees with that of the present inhabitants of Armenia. The ambassadors from Ararat who came to visit Assurbanipal at Nineveh are dolichocephalic, with high foreheads, long, somewhat curved noses terminating in a point, thin lips, well-formed chins, but somewhat short in stature. On the bronze gates of Balawat, the soldiers of Ararat are represented as wearing crested helmets of the Greek shape, tunics which reach just above the knee, and boots with upturned ends, while in their hands they carry a small round target. But here two ethnological types are represented among them; one resembling that of the ambassadors to Ashurbanipal, with the addition of whiskers and beard; the other, shaven and somewhat prognathous, with profiles like those of the Hittite army.

The decipherment of the cuneiform inscriptions of Van has shown that the speakers of the Indo-European language of which modern Armenian is the descendant did not enter the country until around the downfall of the Assyrian empire. They thus confirm the statements of the Greek writers according to which Armenia was made a colony by Phrygians from the west. It is singular that the Armenian ambassadors to Ashurbanipal should be represented as dolichocephalic, since the modern "Armenoid" type is distinctly brachycephalic, the average index rising to 85.7. The Armenoid type characterizes many of the present day residents in the Lake Van area, and this would suggest that the Indo-European speaking dolichocephalic ambassadors would have represented only the nobility of Armenia, not the ordinary population from which most of the soldiers would have been drawn.

The Armenian kingdom of Bianinas, whose capital was at Van, lasted from the ninth to the seventh centuries before the Christian era, and was known to the Assyrians as Urardhu, the Ararat of the Old Testament. It extended as far northward as the Araxes (Araks) and had its capital at Van. As in so many other cases, the name of Ararat has shifted its position and is now applied to a mountain which rises to the north of the highlands of the ancient Urardhu.

The mountainous regions of Kurdistan to the south of Lake Van



were inhabited by people who spoke much the same language as that of the people of Ararat and were presumably of the same race. The country was often referred to by the Assyrians under the general title of Nahri or "river"-land. South of it again came the kingdom of Assyria.

We have seen in a previous chapter that the founders of this kingdom belonged to the Semitic race and had originally come from the semi-deserts adjacent to Babylonia. Their physiological type is very pronounced. They were thick-set and muscular, with an abundance of black wavy hair on the face as well as on the head. The skull was dolichocephalic, the forehead straight, the lips full, the nose aquiline and leptorrhinian, the eyebrows prominent and beetling. The hair was black and artificially curled in the whiskers and beard. The eyes also were black, the skin white but easily burnt red or brown when exposed to the sun and wind. In intellectual capacity the Assyrian was high, and his favorite occupations were commerce and war.

But the Assyrian remained to the last merely a conquering caste. His superiority, physical and mental, to the older population of the country made his first invasion of it irresistible, and the iron discipline and political organization which he subsequently maintained enabled him to preserve his power. He has been called "the Roman of the East," and in many respects the caricature is just. Like the Roman he had a genius for organizing and administering, for making and obeying laws, and for submitting to the restraint of an inexorable discipline. The armies of Assyria swept all before them, and the conception of centralized empire was first formed and realized by the Assyrian kings.

The exhaustion of the ruling classes who had originally created the kingdom of Assyria brought with it the downfall of the Assyrian empire and even the extinction of the Assyrian name. The older population became predominant, the Assyrian language was superseded by Aramaic, and another racial type prevailed. This was the ancient type which had existed before the arrival of the Semitic Assyrians, and had continued to exist by the side of them. From time to time we see it represented on the monuments. The head is small and round, the forehead low and receding, the cheek-bones high, the jaws prognathous, the nose prominent and leptorrhine, the eyebrows well marked, the chin retreating, the hair frizzy, the stature short.

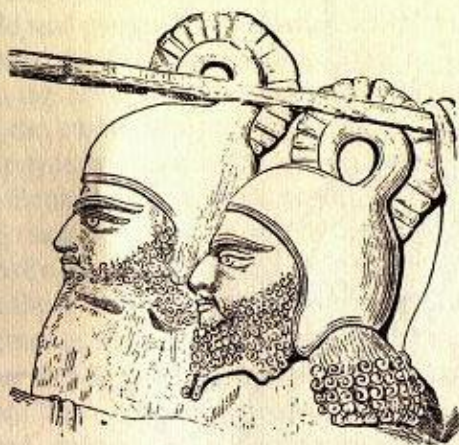


Figure 40: Spearmen from the (Semitic) Akkadian army of Sargon (3rd millennia B.C.). Akkadian Semites from the deserts to the north and west of Sumeria adopted the culture of the Sumerians whom they subjugated. The Semitic languages bore no relationship to the Sumerian tongue, which has not been linked to any other known language. The early Sumerians belonged to the Mediterranean race, but were seemingly first subjugated by a brachycephalic peoples (akin to modern Armenoids?) who had developed the use of metal in their mountain homelands and were equipped with metal weapons. Later they were overrun by the Assyrians, at which time Babylon acquired a new importance.





Figure 41: (a) A bas-relief of the king Sargon the Great of Akkad, mentioned in Isaiah xx.1, clearly showing his Semitic features. (b) A minister at the court of Sargon.

Unlike the Semitic Assyrian, the true Sumerians had comparatively little hair on the face.

We meet with the same racial type in Babylonia. It is found on one of the oldest monuments of Chaldaean art yet known, discovered at Tool and now in the Louvre, and may be detected in the Babylonian soldiers in the Assyrian armies. We also meet with it in Elam. In Elam, in fact, it seems to have been the prevailing if not the only type. Among the numerous representations of Elamites which occur in the bas-reliefs of the Assyrian palaces the head is uniformly of a brachycephalic and prognathous character. In the case of the ruling family, it is true, the lines are softened, the hair being straight and not curly, and the nose sub-aquiline; but in all important points the traits remain the same. We are therefore justified in looking upon this particular type as that which originally occupied the southern valleys of the Euphrates and Tigris as well as the mountains of Elam to the east of them.

In the fertile plain of Babylonia this aboriginal type was mingled with several others. Berossos, the Chaldaean historian, tells us that since the beginning of history Babylonia was the meeting-place of different races, and its geographical position makes it easy to believe the statement. The cuneiform records have shown us that the civilization and culture of the country were founded, and the cuneiform system of writing itself invented, by a population which spoke agglutinative dialects in no way related to the Semitic languages, and which was not of the Semitic race.

The Chaldaean culture also was different from that of the Semites. A study of the documents which the Akkado-Sumerians have bequeathed to us reveals religious ideas and practices foreign to those of the Semites. They revealed the existence of a matriarchate, in which the mother and not the father, stood at the head of the family, in marked contrast to the Semitic degradation of the woman as the mere reflection and helpmeet of the man. Even in so trifling a matter as the reckoning of time we find a difference between the Akkado-Sumerians and their Semitic successors. While with the Semite time was reckoned from sunset to sunset, with the Akkadian it was reckoned from dawn to dawn.

The question therefore arises whether the peculiar physiological type which we have found existing in Assyria, in both Babylonia and Elam, and which, for want of a better name, we may term Elamite,



represents the type of the Akkado-Sumerians. Unfortunately our materials are at present too scanty to allow this question to be answered satisfactorily; on the whole, however, it is probable that it does not. The figures and heads of the early Sumerian rulers which have been disinterred at Tool are of a totally different character. Certain heads on terra-cotta cones remind us of the Chinese representations of old, though the effect is perhaps produced by the form of the beard, the heads being apparently long and not round. In one case, however, we have a carefully finished head in stone. Here the head seems to be round, but the forehead is straight, the jaws orthognathous, the cheekbones prominent, the nose large, straight and slightly platyrrhine. The hair on the head is curly, the face itself being smooth. A similar type is presented by the head of king Hammurabi, except that there is here a good deal of hair on the face, and the nose is prominent and leptorrhine. Hammurabi, however, was of Semitic origin, though his profile resembles that on the terra-cotta cones alluded to above.

It will thus be seen that the ethnological affinities of the pre-Semitic population of Babylonia raise many questions which cannot at present be answered. We have indications, however, that these races intermingled freely during the historical period. Thus a bas-relief of Merodachiddin-akhi, who reigned 1100 B.C., presents us with a profile which is Semitic in its main features, but dashed with a trace of the Elamite type. On the other hand, the Babylonians who fought in the service of Ashurbanipal belong to neither type. They are dolichocephalic, with high foreheads, straight leptorrhine noses, flat cheeks, orthognathous mouths, wavy hair and tall stature. Their features recall those of the Persian guard whose portraits have been discovered by Dieulafoy at Susa, though they also recall to a less extent those of the pre-Semitic heads on the terra-cotta cones of Tool. Of course it is not certain that these soldiers were really Babylonian by race, though they came from Babylonia and wore the Babylonian dress.

Westward of Babylonia were the desert regions roamed over by Semitic nomads. They spoke Aramaic dialects, for the most part, and may be considered as belonging to the Aramaic branch of the Semitic family both linguistically and ethnologically. From time to time some of their tribe made their way into Babylonia itself, and led there a half-settled life like certain of the Bedouin at the present day in



Egypt. These Aramaic Arabs were specially employed by the Babylonians in herding cattle and tending their flocks of sheep. We are reminded, indeed, of Jacob's similar occupation in Syria "Israel served for a wife, and for his wife he kept sheep." (Hos. xii. 12).

It is dangerous to speculate where our materials are still scanty, and a fresh discovery may at any moment upset the provisional conclusions at which we arrive. But the general result of the facts we have been reviewing seems to be that the valleys of the Tigris and Euphrates, from the sources of the two rivers in the north as far as their mouths in the Persian Gulf, were primitively occupied by a brachycephalic race with receding foreheads which preserved its characteristics with tolerable purity among the mountains of Elam. In Babylonia, if not elsewhere, another race of refined and intellectual character, which we call Sumerian, superimposed itself upon the aboriginal inhabitants of the country. Subsequently, Semitic Assyrians from Arabia entered the country, established an empire, assimilated much of the culture of the Akkado-Sumerians, at the same time giving it a Semitic form. The ultimate result was the civilization and literature which the spade of the excavator and the skill of the decipherer has revealed to us.

This is not the place in which to dwell upon the influence which Babylonian culture has exercised upon the modern world. It has come to us through the Jews of the Exile and the Greeks of the Alexandrine age. The decipherment of the clay records of Chaldea is beginning to make clear the obligations of the Chosen People to their Babylonian conquerors. Even the later Jewish names of the months were borrowed from Babylonia, and the leader of the returning exiles bore the Babylonian name of Zorobabel, Zeru-Babili, "the seed of Babylon." Chaldaea was indeed vigorous in mind and body, and has exerted a lasting influence upon the intellectual history of mankind.



## CHAPTER IX

## NORTH AFRICA AND EUROPE

The mountains which bound the Mediterranean shore of North Africa seem to have been occupied, in Dynastic times and possibly since the Mesolithic, by members of the white or Caucasoid race descended from the Cro-Magnons of the Upper Paleolithic. So far as outward appearance is concerned, the Kabyles or Riffs of today might conceivably be found in an Irish village. The antiquity of the type which they exhibit is evidenced by the monuments of Egypt, where their ancestors are portrayed with the same blond features that they still display. It is the Arabic-speaking populations of the coastal cities of Morocco, Algeria and Tunisia, amply mixed with the offspring of their numerous slaves acquired in historic times, that we generally associate with the North African coast of today. These are very different from its original inhabitants, the Kabyles and the Riffs, both brave warrior peoples of ancient European stock.

Dolichocephalic, fair-haired, blue-eyed and white-skinned, they might be mistaken for that branch of the Kelts who are distinguished for their golden hair and their clear and freckled skin. It was de Quatrefages who first suggested what we now know to be true, that they are the lineal descendants of the race whose remains have been discovered in the caverns of Cro-Magnon in the French province of Perigord. Their presence in North Africa today, along with the evidence we have as to the essentially European character of the ancient Libyans (now absorbed in a predominantly Arab population), suggests that the Amorites could well have been an easterly continuation of the same stock.

Probably their Mesolithic ancestors entered North Africa from Spain, while those of the Amorites may have come into the Middle East through Asia Minor, or both might be the descendants of a common migration through Spain and along the North African coast. Recent evidence as to the antiquity of the Cromlechs shows that those of Britain and France are older than those of North Africa, and



that a southerly migration into North Africa by way of Spain is the more likely solution. It has been suggested that the pre-Indo-European Basques of the Pyrenees are their relations, although blood group studies do not support this theory, and most Basques are darker than these fair dolichocephalic North African Caucasoids.

The Libyan tribes go under the general name of Tahennu, or "white"-men, in the Egyptian inscriptions [see illustration of Libyan in figure 4 (d) on page 40]. Twice they invaded Egypt in concert with other nations from the north and east, and it needed all the decaying power and discipline of the Egyptian empire to ward off the attack. The first invasion took place in the reign of Menephtah I, the Pharaoh of the Exodus. In the 5th year of the king, Maraiui, the Libyan prince, descended upon the Delta with a vast host of allies. Besides the Lebu or Libyans themselves and the Mashuash or Maxyes, there were also "the peoples of the north," the Kaikash, the Aqaiusha, the Shairdana, the Shakalsha or Shakarsha, the Tulsha or Tuirsha, the Zakkur, the Liku and the Uashwash.

A century later, in the reign of Ramesses III, Egypt was again invaded from the Western North African coast. Libyan princes again led their armies against the Pharaoh, and again were signally defeated. On this occasion their northern allies were late in joining them. Three years elapsed before the Egyptians had to face the northern foe. We are told that the northern populations had spread from their coasts and islands and had marched through Syria and Palestine, bringing with them the Hittites of Carchemish and the Amorites of Kadesh. The Pulosata or Philistines, the Zakkur, the Shakalsha, the Daanau and the Uashwash were leagued together to destroy Egypt. But a great naval battle was fought off the Egyptian coast, and the valley of the Nile was saved. Three years afterwards, the Maxyes once more fell upon the Delta; they were, however, utterly exterminated, and the danger of Libyan conquest was past.

The identification of the Libyan allies has occasioned a good deal of controversy. About the Mashuash there is no dispute. They are the Maxyes of Herodotus (iv. 191) from the modern Tunisia, of whom we are told that they left a long lock of hair on the right side of the head and painted their bodies red. But the Lebu chief is represented by the Egyptian artist with ornamental patterns on his arms and legs. These may have been tattooed, but they may also have been merely stained. He wears two feathers on his head, whereas



each of his followers has only one. We learn from the Egyptian texts that while the Lebu were circumcised, the Mashuash were not. The lock of hair which characterizes them on the Egyptian monuments is also wanting in the case of the Lebu. They have a good deal of hair on the face, the eyebrows are well-defined, and the nose is straight and leptorrhine. The forehead is high, the lips thin, and the jaws orthognathous.

But who were "the peoples of the north"? The coasts and shores from which they descended upon Northern Syria point to Asia Minor and the adjacent islands. In the "Aqaiusha of the sea," accordingly, scholars have seen the Achaeans of Greek history, and have pointed to the fact that in the age of Ramesses III their name is replaced by that of the Daanau or Danaans. But the Daanau are already mentioned in the reign of Thothmes III, to whom a poem prophesies that "the isles of the Daanau" shall be subject. If, therefore, the Aqaiusha are to be identified with the Achaean Greeks, it is better to see in them the Hyp-Akhaeans of the Greeks, or the Greek colonists in Cyprus, than the Achaeans of Homeric legend.

The Zakkur cannot be the Teukrians of the Troad, as has sometimes been suggested. Not only are they associated with the Pulosata or Philistines but their face and headdress is also Philistine. The headdress is a peculiar one, and apparently represents a helmet with a quilted cloth cap set in a frame of bronze. A similar headdress, it may be observed, is worn also by the Daanau. The dress consists of a Greek tunic and girdle, and the arms carried by the soldiers are a spear, broadsword and round shield. The geographical position of the Zakkur has now been identified by a papyrus which describes an embassy sent by Hir-Hor of the Twenty-first Dynasty to the king of Gebal, and states that on the way to their destination the ambassadors stopped on the coast of the Zakkur "in the sea of Khal." The Zakkur must consequently have lived on the eastern coast of Cyprus, where Teukros was the legendary founder of Salamis, and the members of the royal family were called Teukrids. Light is thus thrown on the Aqaiusha with whom the Zakkur were united in their invasion of Egypt. They could have come from the "shore of the Achaeans," which, as we learn from the Greek geographer Strabo, represented the north-eastern coast of Cyprus.

None of the northern faces are Semitic in type. This is the more striking as the skulls of some of the modern inhabitants of Lycia as





Figure 42: A bas-relief of the Egyptian army overwhelming the Philistines in a land battle. Note the ox-waggons which had brought the Philistines and their families victoriously down the coast from the Sea of Marmora. Note also the greater height of the Philistines, which is reflected in other Egyptian portraits and in the Old Testament by the Israeli reference to the Philistine "giant," Goliath.



Figure 43: An Egyptian portrait of one of the Peoples of the Sea captured after the latter had lost a sea-battle to Ramesses III of the XXth dynasty. Their ships were powered primarily by sails. During the battle, the wind dropped, and they found themselves at the mercy of the oar-propelled galleys of the Egyptians, which were able to manoeuvre freely around them without any wind. The hieroglyphs called these people Tokkari, and they are now believed to be the Tochari of Strabo, close kin to the Philistines.



well as of the neighborhood of Adalia are similar to those of the Bedouin. The Solymi of Lykis were supposed by the Greeks to be of Phoenician descent solely on account of the likeness of their name to that of Hiero-Solyma, the Greek form of Jerusalem. The Shakalsha or Shakarsha belong to a different type from that of the Zakkur. Their features, as depicted on the walls of Medinet Habu, remind us forcibly of those of the ancient Romans. The hair on the face is wavy, not straight like that of the Zakkur and the Libyans, the eyebrows are prominent and meet over the nose, the nose itself is sub-aquiline, and the lips are expressive of firmness and determination. The forehead, on the other hand, is somewhat receding. They wore cloth caps of cylindrical shape which fell behind the head, and were clad in kilts, carrying in their hands spears and a weapon which resembles the blade of a scythe. They have been identified with the Sikels of Sicily, but in spite of their extraordinary ethnological similarity to the ancient Latins it is also possible that they derived their name from the Pisidian city of Sagalassos in Asia Minor.

The Tulsha or Tuirsha are said to have been "of the sea." It was from the northern coast side of the Mediterranean that they had originally came; probably from the coasts or islands of the Aegean or Asia Minor. They wore beards, their noses were sub-aquiline, and their heads were encased in a pointed cap from the top of which hung a waving ribbon. We may see in them the classical Tyrseni.

The Liku were the Lycians of classical geography. In the Tel el-Amarna tablets they are associated with the people of Alasiya, and the Hittite texts of Boghaz Keui knew them under the name of Lukka. What their personal appearance was like we do not know.

It is otherwise with the Shardina or Shairdana, called Serdani in one of the tablets of Tel el-Amarna. The portraits made of them by the Egyptian artists leave us in no doubt as to their features and their dress. The nose was straight and leptorrhine, the lips thin, the upper lip being somewhat long, the forehead was high, and the face in one case beardless. In another case a short pointed beard is worn. Altogether the face is that of a member of a dolichocephalic European people. The Shardina were clad in a tunic like that of the Tuirsha and carried the same round shields, spears, and broadswords. But the helmet they wore on the head was of a peculiar character. A spike projected from it before and behind, while on the top was another spike crowned with a metal ball. Now a similar helmet



characterized another people of antiquity. The bronze figures discovered in Sardinia show that the early inhabitants of the island used a helmet with horns on either side like that of the Shardina. It seems highly probable that the Shardina of the Egyptian records may have really come from Sardinia. We further need to bear in mind the frequent occurrence of scarabs and other relics of Egyptian art among the prehistoric remains of Sardinia, and also the close alliance between the Shardina and the Maxyes of the Tunisian Gulf.

The Shardina were famous for their military qualities and became an important element among the mercenary troops of Egypt. Already in the time of Ramesses II we find them serving in the army of the Pharaoh. It would seem probable, therefore, that among the allies of the Libyans were included some of the populations of Southern Europe and Asia Minor, whose lineaments have been preserved for us by Egyptian art. These populations were comprised under the general title of Hanivu, the meaning of which came in the Ptolemaic age to be confined to the Ionians or Greeks. But the name already appeared in the pyramid texts of the Sixth Dynasty, where the Mediterranean is termed "the circle which surrounds Hanivu." The figure of a woman belonging to the Hanivu is given on the pylon of Hor-emheb at Karnak, and it offers a typically Greek head. The profile indeed might be that of the statue of some Greek goddess in the classical days of Greek art. The nose, lips, and chin to which Greek art has accustomed us are already present. A long wavy tress of hair falls upon the shoulder, the rest of the hair being trained over the back. The portrait is of great value as showing that already in the age of the last monarch of the Eighteenth Dynasty the northern lands which lay opposite to Egypt were occupied by a race that was typically Greek.

We need not here enter upon the controversy as to whether this Greek type was the type of the original Indo-European or Aryan, or whether it was modified by mixture with another race. The physical characteristics of the original Indo-European speakers are still a disputed point. But there is still a powerful set of evidence to identify them with those blond dolichocephalic characteristics whose purest representatives today survive primarily in the Scandinavian peninsula where, until recent times, they were protected from easy admixture with other genetic stocks and especially with non-European races. This by no means proves that they originated in Scandinavia or even



Germany, but merely that they represented a type which was in distant times probably widespread through northern and southeastern Europe, and possibly in the steppes of western Asia, from whence they later spread both westwards, southwards and eastwards, till they had extended their speech family and a high percentage of their genes from Iceland to distant India, and even to Tokharian central Asia.

Granting that it was so, it is only in Southern Scandinavia that it has remained pure. Here only do we find a people whose language has belonged to the Indo-European family of speech from ancient times, whose skulls and physical characteristics could form the basis of the ruling class among virtually every known people who subsequently came to speak an Indo-European tongue in early historical times. In the tall, broad-shouldered Scandinavian and his kinsman in northern Germany, with his flaxen or golden hair, his light blue eyes, his long head and white skin, we may best see the modern representative of the primitive Aryan.

Scandinavia has ever been a nursery of heroes. Its glaciers and fiords have from age to age sent forth rovers of irresistible bodily strength and adventurous courage whom their native land could no longer support. In historical times they became the Vikings and Norsemen who were for so long a period the scourge of Christendom. In prehistoric times, before the sail, their migrations must have moved along the lines of the great rivers. Wherever they went, they became the dominant and ruling caste, like the followers of Rollo in Normandy and of Roger Guiscard in Sicily. Except where the language of the conquered was protected by religion, law, and literature, the populations they subdued readily learned the language of their new masters. To the difficulties they experienced in doing so we may ascribe many of the phonetic peculiarities which separate the chief Indo-European languages from one another. To the same cause we must also ascribe many of the words which in Greek or Latin, or the other Indo-European languages of the old world, cannot be traced to an Indo-European etymology. They will have belonged to the languages spoken before the arrival of the Aryan race.

The further the race advanced from their primeval home, the less pure their blood became, and the greater was their tendency to die out or be absorbed in the aboriginal population. It is only in the extreme north-west of India that it is still possible to meet with members of the Aryan race; elsewhere the various Indo-European





Figure 44: Bas-reliefs from Persepolis, center of the (then) Aryan Persian kingdom. The first is Cyrus, the second is Darius, and the third is Xerxes. Calling themselves "Aryans, kings of the Aryans, of the race of the gods," the Persian kings conquered the Assyrian Empire. Liberating the Israelites from their captivity in Babylon under the Assyrians, the Persians permitted them to return to Judea and even agreed to grant them funds with which to rebuild their temple in Jerusalem.



languages are spoken by those who have little or no Aryan blood in their veins. It is questionable how far the Greek of the latter Hellenistic age was of pure Aryan descent, although the evidence of the statues of the Classical Age, representing the Greek ideal of racial beauty in the portrayal of the "Greek gods" indicate that the memory of the racial type remained strong.

Let us not forget, however, that the primitive Aryan and the modern Greek are alike members of the white race, and that the evidence indicates that the primitive Aryan was like those members of the race who, protected from genetic admixture with tropical races in northern Europe, were less exposed to hybridization than those who expanded into southern Asia, the Middle East and Africa.

The Aryan race once exercised an important influence upon the fortunes of the Jewish people. Following his conquest of Babylonia, the Aryan king Cyrus freed the Israelite exiles of Judea and permitted them to return to their own country, and even granted them funds to rebuild their holy temple, since the Aryan religious creed was one of tolerance. For two hundred years, down to the fall of the Persian empire, Palestine remained a Persian province, and peace was maintained under the laws and civilization of Persia. The Persians spoke an Indo-European language, and their proud aristocracy belonged to the Aryan race, and was not slow to boast about this. The physical type of Darius and Xerxes, like that of their aristocracy, was Aryan in all its traits. Truth was held in supreme respect, and their religious concept saw life on earth as a war between Truth, the essence of all goodness, and evil, inherent in the Lie. Persian nobles educated their sons, according to Herodotus, "to shoot straight and tell the truth." This creed was essentially similar to the spirit of ancient Aryan Greece, with its heroes who believed that truthfulness was an inherited quality which marked off the *Ari* or Aryan aristocracy from the lying and untrustworthy slaves of inferior descent. It was the Aryan respect for truth that caused the Ancient Greek scholars to lay the foundations of modern science, since their Aryan religious faith taught them to ask questions and, through knowledge, to become more godlike. This was in direct opposition to Semitic religions which taught their followers to bow down before an awful, powerful, jealous god, and only to "have faith" and never ask questions about the "word of god" – as taught by self-appointed "prophets." The same Aryan religious attitudes can be found amongst



the Germans, who put truthfulness and courage first among the qualities attributed to their kings and nobles, and whose descendants today still speak with anger when they call a despicable man a "lying bastard," copying their forebears who believed that men of pure descent did not have it in their blood to degrade themselves by resorting to lies, falsehood or deceit.

The evidence of the linguistically and archaeologically established Aryan movement into the Middle East – and southeastwards into Iran and India – can still be traced in the physical anthropology of segments of the local populations of those areas. A high proportion of Kurdish children are still born with light hair and light eyes, many retaining these into adulthood. Armenians, too, though reflecting primarily the brachycephalic character of the ancient inhabitants of their homeland, show a surprisingly high percentage of light eyes and brown hair, a heritage, like their language, from the ancient horse-loving Aryan aristocracy which formerly ruled not only the Armenians, but also the Mitanni and the Hittites. Travellers still speak of finding fair-complexioned, blue-eyed people in the Persian highlands, though the mass of the Iranian people today belong to the type of black haired and dark eyed aborigines who eventually absorbed their ancient conquerors.

The Persians were at the outset a Median tribe who pushed further south than the rest of their Aryan kinsmen and established themselves to the rear of Elam, east of the Persian Gulf. They were thus only an offshoot of the vast Aryan wave of migration which moved on eastward until it was arrested by the hot suns and burning plains of Hindustan. Indeed, in the mountains of eastern Afghanistan entire villages of fair and blue-eyed families still exist, and virtually everywhere throughout this area the Indo-European form of speech brought by the conquering Aryans remains dominant, with substantial segments of the populace retaining sharply chiselled Aryan features, even when the lighter Aryan coloring has been lost due to hybridization with the aboriginal stocks.



## CHAPTER X

## CONCLUSION

Our task is now at an end. We have reviewed the ethnological world of Egypt and the Old Testament. It was not a very large world according to modern ideas, but it was a world in which a most important part of the drama of human history was played, and in which a large variety of racial types appeared upon the stage. Only one civilized area of the ancient Old World is excluded from this survey; possibly two, if we include the Indus Valley civilization. The latter may eventually prove to have been an offshoot of the Sumerian; but China lies beyond the horizon of the Biblical Scriptures, and the Sinim of Isaiah lxi. 12 have nothing to do with the Chinese.

Essentially isolated in the seclusion of the extreme east, China pursued a very separate course, influenced only by such communication with the West as took place along the Siberian steppe corridor.

- Her history at that time had no impact on the current of human life
- in Western Eurasia, although it is possible that cultural innovations
- in the West influenced Chinese civilization by way of the Central
- Asian steppes in a West-East movement. Later, however, the
- Mongols were to invade the West by that same route, and it is
- probable that some early Mongoloid or Turkic peoples may have
- served in the armies of the Persian kings or even settled in the lands
- which adjoined the Assyrian empire. If so, their physical appearance
- must at once have arrested the attention of the populations of the
- West for its striking peculiarity. The Mongoloid Huns who later
- invaded Europe were described by the Romans as "having cakes
- instead of faces," so distinctively round and broad were their heads
- and so flat were their facial features. Of medium height, the Mongol-
- oid, whether Chinaman, Mongol or Tatar, is brachycephalic, with
- flattened nose, high cheek-bones and distinctively shaped small black
- eyes which are contracted at the inner angle giving the eye the
- appearance of obliquity. The hair of the head is black, coarse and
- straight, but there is little on the face and still less on the rest of the



body. There are other racial characteristics, such as the shovel-shaped incisor teeth and the Mongoloid spot which are only found among peoples of Oriental descent, and of course the Mongoloids reveal quantitative differences in blood groups and typological differences in DNA such as separate all races from each other.

Such is the general type of the Mongoloids who extended over a large part of Siberia and the eastern reaches of the continent of Asia. But we look largely in vain for representations of it on the monuments of Ancient Egypt and Babylonia. The races known to the Old Testament are those whose descendants still occupy those lands. With the exception of the Negroes and the Nubians, they belong essentially to that historical area. With the exception of the Negroes and the Nubians, also, they belong exclusively to the white or so-called Caucasoid race.

The anthropological history of Pharaonic Egypt is now well-established, and the relationship of the Negroid peoples to the Egyptians was already a settled matter before politically-distorted fables were advanced to confuse the general public's understanding of history. As to the fate of the talented Israelites, who first conquered and then lost the "Holy Land," it is generally accepted that the skulls of ancient Semites were – as those of the Bedouin Arabs still are – dolichocephalic, but that the skulls of a majority of present-day Jews are more commonly mesocephalic or even brachycephalic. Putting aside the exaggerated brachycephalism found among some East European Jews, due, doubtless, to intermixture with Khazars or other brachycephalic indigenees of the Caucasus and adjacent lands, statistics have shown that in Central Europe an overwhelming proportion of Central and East European Jews at the turn of the century had broad, round heads. Dolichocephalism was mainly found among Sephardic Jews and those of the Jews of central Europe who were blond – who formed only 15 per cent of the whole Jewish community. This would suggest that the present-day dolichocephalism found among Central European Jews is due to admixture with a fair, dolichocephalic host population. If, therefore, dolichocephalism was the rule among the primitive Jews, as Semites, it would seem that the Semitic component of present day East European Jews has significantly declined. While the issue is exceedingly complex, broad and intensive blood group and DNA studies conducted in recent decades by Jewish scientists have demonstrated the extent to which the Jewish



- people of the diaspora have acquired disparate genes from the local
- populations amongst which they have lived for centuries since leaving
- Palestine. Those of the Yemen, who continued to live among a
- Semitic (Arab) population, have probably remained closest to the
- classical, sheep-herding Israelites of pre-Canaanite antiquity.

However, evidence has also been found indicating the presence of an early "blond," Europoid race in the Levant, as suggested by the blue eyes and fair skin attributed to Amorites by Egyptian artists. It also seems to be probable that as late as the reign of Rehoboam the inhabitants of southern Judea were still predominantly Amorite in blood, while the Samaritans to the north were regarded by the Judeans as being of part-Amorite descent. Sayce links these blond Canaanites to the fair Libyans – who achieved positions of power and authority in Egypt during the Late Dynastic period – and to the blond Riffs with whom the French conquerors of Algeria had to contend in the Nineteenth century. He sees them as part of a common Europoid stock which in early times inhabited the entire North African Mediterranean coast from present day Morocco to Libya, and may also have settled Canaan, where they would have been absorbed as an important component of the Amorite population of biblical history – doomed, like all the people of Canaan, to be overrun by Israelites, Hittites, Egyptians, Philistines, Assyrians, Persians, and Romans.

Of one thing there can be no doubt, Canaan, the Levant, and all the lands between Asia Minor, Mesopotamia, and Egypt had a particularly unhappy and bloody history in ancient times, positioned as they were between three major centers of human development. This generally horrendous experience left a deep impress on the culture and attitudes of the inhabitants. It also affected the psychology of the Israelites who found themselves unable to hold the lands they had taken from the Amorites against the more powerful Egyptian, Hittite, Assyrian and Roman armies. It similarly left its imprint on the psychology of the Jews of the diaspora, and through them – and the Old Testament – on the subsequent cultural and political development of broad segments of Christendom.

Many of the places, events and people noted in the preceding chapters will have been familiar to those who have studied the books of the Old Testament. We hope, however, that this account will have served to heighten the reader's understanding of one of the most significant epochs in the history of the Western world.